WITS Common-Wealth:

OR,

A TREASURY of Divine, Moral, Hiſtorical and Political *Admonitions*, *Similies* and *Sentences*.

For the USE of

SCHOOLS.

By Bodenham

Si tibi difficilis formam natura negavit,
Ingenio formæ damna repende tuæ.

Newly CORRECTED and ENLARGED.

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THE PREFACE.

THE *Riſe and Origin of the moſt part of human Knowledge is chiefly derived from the great Variety of wholſome Inſtructions, in all profitable and polite Literature, which our Anceſtors have, with no leſs Care than Deſign, preſerv'd, for to enrich the Underſtandings of their Poſterity: And their Doctrine hath ſo much Affinity with, and is ſo agreeable to Reaſon, and the moſt ſerious Faculties of Mankind, as to afford the greateſt Improvements, and yield the happieſt and moſt uſeful Productions: For by means of theſe golden Remains of Antiquity, we are ſoon made acquainted with the Laws of Nations, the Duties of civil Societies, and the Principles of true Religion; wherein, not only the weighty Affairs of the Government of the World, the greateſt and moſt important Concerns of this Life, are wholly included; but alſo, all our Intereſt in that to come, has an inſeparable Relation to it, and entirely depends thereon: And that the induſtrious Reader might in a little Time, and without any Difficulty, reap the Benefit of what was deſign'd purely for his good, we here preſent him with this New Edition of* Wits Common-Wealth, *with very conſiderable Additions, Alterations and Improvements. Being a Magazine of choice moral Precepts, grave Admonitions, divine Sentences, with abundance of very edifying and political Maxims for the true Regulation of Life and Behaviour: The whole containing not only uſeful and excellent Matter, but the Quinteſſence and Marrow of what is deliver'd in the Works of the moſt eminent ancient Writers; with many illuſtrious Examples of the greateſt and moſt noble Vertues, together with their Rules of Patience, Humility, Juſtice, &c. which have been by all civiliz'd Nations, always deſervedly celebrated and eſteem'd: Being, indeed, ſo refin'd*

and clear'd from the Dregs of Paganism, that their Doctrine might well strike our adulterated Professors of Christianity with Shame and Confusion, their Lives and Actions falling so far short of those of the better Heathens, who had no other Rules to go by, than those of weak Reason, and the bare Dictates of Nature. What we have here collected, are laid down just as deliver'd to us by the Ancients, in a natural, distinct and easy Stile, as most profitable for the Ignorant, and most acceptable to the Knowing: The Sentences are copious in pleasing Brevity, each carrying with it a kind of lofty State and Majesty, and flowing with a delightful Elegancy, and Banquetting-like Variety, all sweeten'd with sundry moving, lively and apt Similitudes; which if treasur'd up in ones Breast, will never fail to yield, tho' one was toss'd up and down in the most violent Tempest of Calamity, such virtuous Antidotes as will secure the Soul from being discompos'd at any worldly Misfortune; and at the same Time heighten the Thoughts and Resolutions to a generous Defiance of all temporal Crosses whatever. What can be more satisfying than to converse with, and be advised by the wisest in all Ages; and how inestimable is the Worth and Excellency of Learning; but how inexcusable are the Errors that are hourly committed through Ignorance; which might have been with Ease avoided; since you have here the plainest Directions, and the surest Guide to Knowledge, with the readiest Method to the attaining of the most commendable Qualities that are required in the perfectly honest and good? The main Design of this Treatise being to represent unto you the Lovelinesss of Virtue, as that alone which will make a Man happy, and withal the Odiousness of Vice, that you may avoid and abhor it. The Consequences of Vice are, the Hatred of God and all good Men here, and everlasting Destruction in the World to come; whereas Virtue gains the Favour both of God and good Men in this Life, and everlasting Happiness when this Life is ended.

Ergo age, vince omnem, miles, Virtute laborem,
Et, quantum humani possunt se tendere passus,
Arduus accelera. *Sil. Ital.*
Virtute præditi Cœlum petunt.

Wits

Wits Common-Wealth.

Of God.

Defin. *God, the beginning of all things, the* Idea *and Pattern of all good, is that Almighty Omnipotence, which wanteth beginning and ending; which, being made of none, hath by his own power created all things.*

Here God putteth to his hand, there are no men ſo mighty, no beaſt ſo fierce; no ſea ſo deep, that can reſiſt his power.

As a Prince will not ſuffer that another be called a King in his Realm: So likewiſe God will not permit that any other in this world ſhould be honoured but he only.

Without the underſtanding of the Will of God by his Word, our ſight is but blindneſs, our underſtanding ignorance, our wiſdom fooliſhneſs, and our devotion fraud and hypocriſy.

God will not ſuffer man to have the knowledge of things to come: for if he had preſcience of his proſperity, he would be careleſs; and underſtanding of his adverſity, he would be ſenſeleſs. *Auguſt.*

God, who hath made all mortal things, hath authority to diſpoſe them even with the ſame power wherewith he hath created them.

As much do we owe unto God for the dangers from which he delivereth us, as for the great wealth and dignities whereunto he hath always raiſed us.

Where Vertue doth raiſe to honour, there God fails not to eſtabliſh the dignity.

God is called a Well or Fountain, both becauſe he hath all good Things from himſelf, and alſo for that he doth communicate from thence with his Creatures

without any Hindrance to himſelf: For God miniſtreth to all, lacking nought, and receiving nothing of any Man.

God in his Church is a moſt bright Sun, which riſeth upon ſuch as fear him, and goeth down from them that are careleſs and profane.

The Treaſures of Vices are in us, the Abundance of Goodneſs in God. *Jerome.*

The Greatneſs of God is more ſeen in Mercy than in Puniſhment.

God uſeth us not as our Offences deſerve, but as his Mercy willeth.

God deals in one ſort with the ſinner, in another manner with the juſt: to the ſinner he pardoneth his offence, and from the juſt he takes away the occaſions of his ſin.

As an Eagle carrieth her young ones on her Wings, and as a mother carrieth her child in her Arms: So God ſupporteth his.

As a skilful Architect provideth all things neceſſary for his building: So doth God for his Creatures.

As it is impoſſible with one and the ſame eye to behold Heaven and Earth: ſo it is as impoſſible with one diſordinate will to love God and the World. *Aug.*

Like as God ſurmounteth all other creatures, ſo the remembrance of him ſurmounteth all other imaginations.

God is high: if thou exalteſt thy ſelf, he flyeth from thee; but if thou humbleſt thy ſelf unto him, he cometh down to thee.

God's Doctrine is the rule of providence, his Mercy the work of Juſtice, and his Death the ſtandard of Patience. *Bern.*

The Reſurrection of *Chriſt* to the dead is Life, to the Saints Glory, to Sinners Mercy.

Simonides, the more he ſtudied to know what God was, the harder ſtill it ſeemed unto him.

If God help, he is merciful; if not, we muſt not think him unjuſt.

Divinity cannot be defined.

The operation of God is threefold; Creation, Formation, Conſummation.

God

God is Eternity, and therefore not found but of ſuch as continually ſeek him.

God is omnipotent, and can do whatſoever pleaſeth him.

The Lord of Hoſts is called God the Father, the Son is the image of the Father; the Father and the Son known, the Goodneſs of them both, which is the Holy Ghoſt, is made manifeſt. *Auguſt.*

Unus rerum pater eſt,
Unus qui cuncta miniſtrat.
Ille dedit Phœbo radios,
Dedit & cornua Lunæ.
Ille homines etiam in terris
Dedit, & ſydera cœlo. Boet.

Quæ Deus occulta eſſe voluit, non ſunt ſcrutanda; quæ autem manifeſta fecit, non ſunt neganda: nè & in illis illicitè curioſi, & in iſtis damnabiliter inveniamur ingrati. Ambroſ.

Of HEAVEN.

Defin. *Heaven is generally taken for that part of the world which is over our heads, a place full of the Divine Reſidence, and the Land where the faithful after this Life expect their portion and inheritance.*

HEaven is the ſeat of God, and the Earth is his Footſtool.

Heaven is the ſeat of Glory, the habitation of Angels, the reſting-place of the Faithful, far beyond thought, and glorious beyond report.

We deem it hard to know the things on earth, and find the objects of our eyes with toil; but who can ſearch the ſecrets of the Heavens? *Baſil.*

Heaven is neither infinite in form nor figure, but one in nature.

Heaven, as it had its creation of nothing, ſo it ſhall be diſſolved to nothing.

The diſpoſition and places of the heavens are not of power to expreſs our good and bad fortunes.

As Hell is the place of all horror, ſo Heaven is the haven of all reſt.

Heaven is the habitation of the elect, the throne of the judge, the receipt of the ſaved, the ſeat of the Lamb, the fulneſs of delight, the inheritance of the juſt, and reward of the faithful.

From Heaven our Souls receive their ſuſtenance, Divine.

Heaven is the Church of the elect, the ſoil of the juſt, and field of the Faithful.

He is moſt miſerable that is denied to ſee the Sun ſhine; and he is moſt accurſed to whom God denieth his heavenly favour. *Greg.*

It is hard to live well, eaſy to die ill; hard to obtain heaven, eaſy to keep from thence.

None knoweth better how great is the loſs of heaven, than they that are judged to live continually in hell.

A good life begetteth a good death, and a good death a glorious inheritance in heaven.

The way to heaven is narrower than the way to hell.

In gloria cæleſti mira ſerenitas, plena ſecuritas, æterna felicitas.

Eſtne Dei ſedes niſi terra, & pontus, & aer,
Et cœlum, & virtus? ſuperos quid quærimus ultra?

Of ANGELS.

Defin. *Angels are of an intellectual and incorporeal ſubſtance, always moveable and free, the Divine Meſſengers of the will of God, ſerving him by grace and not by kind, and are partners of immortality.*

ANgels at all times, and in all places behold the face of our heavenly father.

Self-love, the ruin of the angels, is the confuſion of men.

Angels are careful of mens actions, and protectors of their perſons.

Angels were created of God immortal, innocent, beautiful, good, free and ſubtle, of the eſſence of God himſelf. *Auguſt.*

Angels have their habitation in heaven, their eyes fixed on the majeſty of God, their tongues formed to his praiſes, and themſelves only in him.

Every one's angel that hath guided him in his life, ſhall at the latter day bring forth him he hath governed.

Angels intend two things; the firſt is the glory and ſervice of God, the ſecond is the health and ſalvation of his children.

Angels are the comforters, inſtructers and reformers of men.

Angels are tutors of the ſaints, heralds of heaven, and guardians of our bodies and ſouls.

The angels exceed not in deſire; deſire not, becauſe they want not, in beholding their Creator. *Ambr.*

The angels have charge to conduct men, wiſdom to inſtruct men, and grace to preſerve men.

Angels were the firſt creatures that ever God made.

Angels, whereſoever they are ſent, do always behold the face of God.

There are nine orders of angels; angels, arch-angels, vertues, powers, principalities, dominions, thrones, cherubins, and ſeraphims.

The divine nature of angels ſuffereth neither change nor end: for they are immutable and divine.

Angels are ſwift meſſengers to execute the wrath of God againſt his enemies.

Every true miniſter is a true angel, and their tongues bear the Embaſſage of the moſt high God.

Angeli ſic foras exeunt, ut internis contemplationis gaudiis non priventur. Greg.

Apoſtatæ Angelo ſimilis efficitur homo, qui hominibus eſſe ſimilis dedignatur.

Of VERTUE.

Defin. *Vertue is a diſpoſition and power of the reaſonable part of the ſoul, which bringeth into order and decency the unreaſonable part, by cauſing it to propound a convenient end to her own affections and paſſions, whereby the ſoul abideth in a comely and decent habit, executing that which ought to be done according to reaſon: briefly, it is a proportion and uprightneſs of life in all points agreeable to reaſon.*

HE that deſireth to be called vertuous, it is firſt requiſite that he be good: therefore in the account of reputation, it is more worthy to be called vertuous, than noble or reverend; for that the one title deſcends together with dignity, and the other is the reward of the work which we uſe. So that it falls out in good experience, that this title of vertue is of many men deſired, but of very few truly deſerved.

Vertue maketh a ſtranger grow natural in a ſtrange country, and Vice maketh the natural ſtrange in his own country.

Vertue

Vertue is health, Vice is ſickneſs, *Petrar.*

Vertue is a ſtranger upon earth, but a citizen in heaven.

Take away diſcretion, and vertue will become vice.

Vertue is the beauty of the inward man.

Vertue laboureth like the ſun to lighten the world.

To forgive is no leſs vertue in princes when they be offended, than revenge is a vice in the common ſort when they be wronged.

Vertue goes not by birth, nor diſcretion by years: for there are old fools, and young counſellors. *Guev.*

Vertue is the Queen of labourers, opinion the Miſtreſs of fools, vanity the pride of nature, and contention the overthrow of families.

Vertue maketh men on the earth famous, in their graves glorious, and in the heavens immortal. *Chilo.*

Vertue is not obtained in ſeeking ſtrange countries, but by mending of old errors.

Vertue is the more acceptable, by how much the more it is placed in a beautiful body.

Pythagoras compareth vertue to the letter Y, which is ſmall at the foot, and broad at the head; meaning, that to attain vertue is very painful, but the poſſeſſion thereof paſſing pleaſant.

A good man, though in appearance he ſeem needy, yet by vertue he is rich.

Vertue is a thing that prepareth us to immortality, and makes us equal in the heavens. *Socrates.*

The firſt ſtep to vertue is to love vertue in another man.

Vertue, while it ſuffereth, overcometh.

Vertue cannot perfectly be diſcerned without her contraries, nor abſolutely perfect without adverſity.

He that remembreth his vertue, hath no vertue to remember; ſeeing he wanteth humility, which is the mother-vertue of all vertues.

Vertue is better and more certain than any art.

The actions of vertue do ſo much affect the beholder, that he preſently admireth them, and deſireth to follow them.

A man endued with vertue, meriteth more favour than a man of much wealth.

It is no leſs vertue to keep things after they be gotten, than to get them. *Ovid.*

Vertue in general is a caſtle impregnable, a river that needeth no rowing, a ſea that moveth not, a treaſure endleſs, an army invincible, a burthen ſupportable, an ever-turning ſpy, a ſign deceitleſs, a plain way failleſs, a true guide without guile, a balm that inſtantly cureth, an eternal honour that never dieth. *Marc. Aurel.*

Ipſa quidem Virtus pretium ſibi, ſoláque late
Fortunæ ſecura nitet, nec faſcibus ullis
Erigitur, plauſúve petit clareſcere vulgi.
Nil opis externæ cupiens, nil indiga laudis,
Divitiis animoſa ſuis, immotáque cunctis
Caſibus, ex alta mortalia deſpicit arce.
Hanc tamen invitam blande veſtigat, & ultro
Ambit honor, docuit totiens à rure profectus
Lictor, & in mediis Conſul quæſitus aratris.
Claud. in Conſ. Manlii.

Laudo factam de neceſſitate virtutem; ſed plus laudo illam quam eligit libertas, non inducit neceſſitas.

——Virtus medio jacet obruta cæno;
Nequitiæ naſſes candida vela ferunt.

Of PEACE.

Defin. *Peace is the quiet and tranquillity of Kingdoms, burying all ſeditions, tumults, uproars and factions; and planting eaſe, quietneſs and ſecurity, with all other flouriſhing ornaments of happineſs.*

DEar and unprofitable is the Peace that is bought with guiltleſs blood.

They juſtly deſerve the ſword of war, which wilfully refuſe the conditions of peace.

Peace flouriſheth where reaſon ruleth; and Joy reigneth where modeſty directeth.

Peace is the end of war, honour the joy of peace, and good government the ground of them both.

Peace is of moſt men deſired.

Concord in a city is like harmony in muſick.

Concord of many maketh one.

As the living members of the body united together maintain life, and divided haſten death: ſo citizens in

in a Common-wealth by their concord maintain the ſtate, but by their hatred deſtroy it.

True Peace is to have Peace with vertue, and war with vice.

Peace asketh no leſs wiſdom to conſerve it, than valour to obtain it.

The colour of Peace maketh war more ſecure: for who ſuſpect leaſt, are ſooneſt prevented. *Olaus Mag.*

Archidamia, the *Spartan* Lady, ſeeing her countrey oppreſt by the covetouſneſs of the magiſtrates, and *Pyrrhus* triumphing in their miſeries, entred the Senate-houſe with a naked ſword in her hand; and in the name of all the ladies chid the heartleſs lords, for ſuffering themſelves to live, their country being overthrown, and they like to loſe their liberty.

Pyrrhus entring *Sicily*, poſſeſſed with ſome hopes of Peace, afterward ſurprized their countrey, and enthralled the inhabitants thereof by tyranny.

Peace from the mouth of a tyrant is oftner promiſed than performed. *Plato.*

The countenance declareth a man's inclination to Peace; and the auſterity of *Marius*'s countenance, being an infant, was ominous to *Rome* in his old age.

It is a point of godly wiſdom, to be at peace with men, at war with vices.

To rule an eſtate is a heavy burthen; but to undergo Peace is an eaſy carriage.

Concord maketh ſmall things mightily to increaſe: but diſcord maketh great things ſuddenly to decay.

To fly from Peace, which we ſhould earneſtly purſue, is to follow diſcord and our own deſtruction.

That thing is more eſteemed which is obtained by peaceful words, than that which is gotten by forcible violence.

Nemo vires ſuas in pace cognoſcit: ſi enim bella deſunt, virtutum experimenta non proſunt.

Pax optima rerum
Quas homini noviſſe datum eſt: pax una triumphis
Innumeris melior: pax cuſtodire ſalutem,
Et cives æquare potens ——— Sil. Ital.

Of

Of TRUTH.

Defin. *Truth is that certain and infallible vertue which bringeth forth all Goodneſs, revealeth the Creation of the World, the power of our Creator, the eternal Crown of Bliſs we hope for, and the puniſhment allotted for our miſdoings: it is a vertue through which we are inclined to ſpeak no otherwiſe with our tongue than we think with our heart.*

TRuth ſtands not upon the tongues of men, nor honour upon the frowns of Authority.

There is nothing ſo ſecretly hidden, but time and truth will reveal it.

Truth may be oft blamed, but never ſhamed: and vertue, ſuppreſſed by ſlander, will at laſt appear without blemiſh.

The diſſolving of a doubt is the finding of the truth.

Truth is the Law of Arts.

Truth hath two champions, Wiſdom and Conſtancy.

Truth is the meſſenger of God, which every man ought to reverence for the love of her maſter.

Truth only among all things is privileged in ſuch wiſe, that when time ſeemeth to have broken her wings, then as immortal ſhe taketh her flight.

The pureſt emerald ſhineth brighteſt when it hath a foil: and Truth delighteth moſt when it is apparelled worſt.

The end of Grammar is to ſpeak aptly and agreeably; and the end of ſpeech, ſociety; of Rhetorick, to carry all mens minds to one opinion; of Logick, to find out truth amidſt many falſhoods. All other Arts do likewiſe tend to Truth.

Four very good mothers have four very bad Daughters: Truth hath hatred; proſperity hath pride; ſecurity hath peril; and familiarity hath contempt.

Truth is a vertue that ſcaleth the heavens, illuminateth the earth, maintaineth juſtice, governeth common-weals, killeth hate, nouriſheth love, and diſcovereth ſecrets.

Tiuth is a ſure pledge not impaired, a ſhield never pierced, a flower that never dieth, a ſtate that feareth no fortune, and a port that yields no danger. *Cicero.*

Truth

Truth is health that is never ſick, a life that hath never end, a ſalve that healeth all ſores, a ſun that never ſetteth, a moon that is never eclipſed, an herb that is never withered, a gate that is never locked, and a voyage that never breeds wearineſs.

Truth is ſuch a vertue, that without it our ſtrength is weakneſs, our juſtice tyrannous, our humility traiterous, our patience diſſembled, our chaſtity vain, our liberty captive, and our piety ſuperfluous.

Truth is the centre wherein all things repoſe, the card whereby we ſail, the wiſdom whereby we are cured, the rock whereon we reſt, the lamp that guideth us, and the ſhield that defendeth us.

Truth is the ground of ſcience, the ſcale to charity, the type of eternity, and the fountain of grace.

By truth the innocent ſmileth before the judge, and the traitor is diſcovered before he is ſuſpected.

Truth is a good cauſe, and needs no help of Oratory: and the leaſt ſpeech diſcovers the beſt credit.

Qui veritatem occultat, & qui mendacium prodit, uterque reus eſt: ille, quia prodeſſe non vult; iſte, quia nocere deſiderat. Auguſt.

Non bove mactato cæleſtia numina gaudent:
Sed, quæ præſtanda eſt & ſine teſte, fide.
——Nolo ego te aſſentari mihi.
Ego verum amo, Verum volo dici mihi:
mendacem odi. Plaut.

Of CONSCIENCE.

Defin. *Conſcience generally is the certain and aſſured teſtimony which our Souls carry about with them, bearing Witneſs of what we ſpeak, think, wiſh, or do: it is to the wicked an Acccuſer, a Judge, and an Executioner; to the godly a Comfort, Reward, and Aid againſt all Adverſities.*

A Guilty conſcience is a worm that biteth, and never ceaſeth.

The Conſcience once ſtained with innocent blood, is always tied to guilty remorſe.

An accuſing Conſcience is a worm that frets like *Seres* wool, ſecretly and deeply; eaſily gotten, and hardly worn out.

Where the Conſcience is drown'd with wordly pomp

pomp and riches, there wiſdom is turned to foolißneſs.

Conſcience is the chamber of juſtice. *Orig.*

He that frameth himſelf outwardly to do that which his Conſcience reproves inwardly, wilfully reſiſteth the law of God.

The Conſcience is waſted where ſhipwreck is made of faith.

A good Conſcience is the only liberty.

The Conſcience is a book, wherein our daily ſins are written.

A good Conſcience is a continual quietneſs.

Although the Conſcience of many ſeem to be ſeared with an hot iron, as if it were void of all feeling of ſin; yet at the point of death it is awakened, yea, and it driveth the miſerable ſoul to deſperation.

We ſhall carry nothing with us out of this life, but either a good or bad Conſcience.

Diſcern diſcreetly, and practiſe reverently thoſe things that are good, that thine own Conſcience may be clear, and others by thy doings not offended. *Greg.*

A clear Conſcience needeth no excuſe, nor feareth any accuſation.

As the herb *Nepenthes*, ſo much commended of *Homer*, being put into wine, driveth away all ſadneſs at a banquet: ſo a good Conſcience being placed in us, doth aboliſh all tedioußneſs of life.

None is more guilty than he whoſe Conſcience forceth him to accuſe himſelf.

To excuſe one's ſelf before he is accuſed, is to find a foul crack in a falſe Conſcience.

Conſcience beareth little or no ſway where coin brings in his plea.

The Conſcience loaden with the burden of ſin, is his own judge and his own accuſer.

Whenas any offence is commited through ignorance, or any other violent motion; the cauſes that increaſe the ſame being cut off, penitence and remorſe of Conſcience preſently follow.

The philoſophers count thoſe men incurable, whoſe Conſciences are not touched with repentance for thoſe ſins which they have committed.

There is no greater damnation than the doom of a man's own Conſcience.

The

The violence of Conſcience cometh from God, who maketh it ſo great, that man cannot abide it, but is forced to condemn himſelf.

A wicked Conſcience purſueth his maſter at his heels, and knoweth how to take vengeance in due time.

Nulla pœna gravior pœnâ Conſcientiæ: vis autem nunquam eſſe triſtis? bene vive. Iſidor.

—Heu quantum pœnæ mens conſcia donat!
—Sua quemque premit terroris imago.
Conſcia mens recti famæ mendacia ridet.

Of PRAYER.

Defin. *Prayer (as ſome Divines affirm) is to talk with God, craving by interceſſion and humble petition, either thoſe things which are neceſſary for the maintenance of this life, or forgiveneſs of thoſe ſins which through frailty we commit.*

THE juſt man's Prayer appeaſeth the wrath of God.

Prayer muſt be freely given, and never ſold.

Prayer is the oblation of a thankful heart, and the token of a contrite and penitent mind.

Prayer is not to be attempted with force and violence of heart, but with ſimplicity and meekneſs of ſpirit. *Aug.*

Happy is that man, whom worldly pleaſures cannot draw from the contemplation of God, and whoſe life is a continual Prayer.

Prayer is the wing wherewith the ſoul flies to heaven, and meditation the eye wherewith we ſee God. *Amb.*

Prayer kindleth, inflameth, and lifteth the heart unto God; and the incenſe of meditation is pleaſing in his eyes.

The Prayer of the poor afflicted pierceth the clouds.

Prayer is a vertue that prevaileth againſt all temptation, and againſt all cruel aſſaults of infernal ſpirits, againſt the delights of this lingring life, and againſt the motions of the fleſh. *Bernard.*

Prayer begetteth confidence in the ſoul; confidence begetteth peace and tranquillity of conſcience.

Faith joined with Prayer maketh it more forcible, but humility coupled with it maketh it beneficial and effectual.

Vertuous

Vertuous and godly diſpoſed people do daily pray unto God for the cleanſing of the impurity of the heart, and do watch it with all diligence that they can, and labour to reſtrain it, that the corruption thereof burſt not out either to the hurt of themſelves or others.

The *Romans* upon certain high days prayed for encreaſe of wealth to the people of *Rome:* which *Scipio*, being cenſor, changed, ſaying, That it was ſufficient, and that they ought only to pray unto God to preſerve it ſuch as it was.

Thy Prayer is thy ſpeech to God: when thou readeſt, God ſpeaketh to thee; and when thou prayeſt, thou talkeſt with God. *Aug.*

Let Prayer aſcend, that grace may deſcend.

He that knoweth how to pray well, knoweth how to live well.

Prayer muſt be accompanied with the exerciſe of mortification.

No Prayer can tie the will of God unto us, except firſt of all we renounce and conquer our own wills.

Pray in thy heart unto God at the beginning of all thy works, that thou mayſt bring them to a good concluſion. *Socrat.*

Pray not to God to give thee ſufficient, for that he will give to every man unasked: but pray that thou mayſt be contented and ſatisfied with that which he giveth thee.

Heaven ſhall ceaſe to be, when it ſhall ceaſe to run: and men ceaſe to proſper, when they ceaſe to pray.

The wrath and love of God follow each other; but the former is mitigated by prayer and repentance.

Prayer and Repentance bring peace to the unquiet conſcience.

Orans conſiderare debet quid petit, quem petit, ſeipſum qui petit. Bern.

Hectora donavit Priamo prece motus Achilles.
Flectitur iratus voce rogante Deus.

Of BLESSEDNESS.

Defin. *Bleſſedneſs or Beatitude is the grace of God and his Benefits bountifully beſtowed on them that ſerve him, and keep his Commandments.*

True

TRue bleſſedneſs is hid from mortal eyes, and left as an object to the purer ſpirits.

That man cannot be truly bleſſed in whom vertue hath no place.

A man that is wiſe, although he fall into extreme poverty, yet is he very rich and greatly bleſſed.

Bleſſedneſs is an outward quietneſs. *Ariſt.*

Bleſſedneſs afar off beginneth from humility.

A bleſſed man cannot err.

There is no truer happineſs in this life, than that which beginneth everlaſting happineſs; and no truer miſery, than that which leadeth to everlaſting miſery.

The firſt felicity that godly men have after this life, is the reſt of their ſouls in *Chriſt*; the ſecond ſhall be the immortality and glory of their bodies.

This is perfection and happineſs, even for every thing to attain the end for which it was created, and therein to reſt and be bleſſed.

Hateful and hapleſs is that happineſs that traineth men from truth to inſolence.

Since in every thing the exceſs is hurtful, the abundance of felicity is moſt dangerous.

It is no true Bleſſedneſs that hath an end.

If thou knoweſt all that ought to be known, thou art truly bleſſed.

They are to be accounted bleſſed, to whom fortune hath equally weighed the good with the evil.

All things truly belonging to Bleſſedneſs do chiefly conſiſt in the noble vertues of wiſdom.

True Bleſſedneſs conſiſteth in a good life and happy death. *Solon.*

Not the rich, but the wiſe avoid miſery, and become happy and bleſſed.

They that think riches the cauſe of happineſs, deceive themſelves no leſs than if they ſuppoſed that cunning playing upon the lute or harp, came from the inſtrument, and not from art.

Thoſe men be truly bleſſed whom no fear troubleth, no penſiveneſs conſumeth, no carnal concupiſcence tormenteth, no deſire of worldly wealth afflicteth, nor any fooliſhneſs moveth unto mirth.

True felicity conſiſteth in the good eſtate of the ſoul.

Felix

Felix anima, quæ, ſpreto turbine ſeculi pertranſiens corporis clauſtra, illius ſummi & incomprehenſibilis lucis poteſt aliquo illuſtrari radio.

—— felix cui victa voluptas
Terga dedit, longi quem non fregere dolores.

Of LOVE.

Defin. *Love is the moſt excellent Effect of the Soul, whereby man's heart hath no fancy to eſteem, value, or ponder any thing in this world, but the care and ſtudy to know God: neither is it idle, but worketh to ſerve him whom he loveth: and this Love is heavenly. There is alſo a Love natural, and that is a poiſon which ſpreadeth through every vein, it is an herb that being ſown in the entrails mortifieth all the members; a peſtilence that through melancholy killeth the heart; and the end of all vertues.*

LOVE is the maſter of boldneſs and confidence. *Niphus de pulch.*

Love is an unreaſonable exceſs of deſire, which cometh ſwiftly, and departeth ſlowly.

He that loveth is often deceived and blinded in that which he loveth.

The Love that a man getteth by his vertue is moſt permanent.

Love is full of ſpeech, but never more abundant therein than in praiſe.

A friend loveth always, a lover but for a time.

The Love of beauty is the forgetting of reaſon.

Love begun in peril ſavoureth of greateſt delight when it is poſſeſſed.

Love inchanteth the hearts of men with unfit fancies, and layeth beauty as a ſnare to intrap vertue.

Lave is a fading pleaſure mixed with bitter paſſions, and a miſery temper'd with a few momentary delights.

All bonds are little enough to hold Love.

Love is a vertue, if it be meaſured by dutiful choice, and not maimed with wilful chance.

Lawleſs Love never ended without loſs; nor doth the nuptial bed defiled eſcape without revenge.

Fancy is a worm that biteth ſoreſt the flouriſhing bloſſoms of youth.

Love is not to be ſuppreſs'd by wiſdom, becauſe not to be comprehended with reaſon.

Hot

Hot Love is ſoon cold, and faith plighted with an adulterous vow is tied without conſcience, and broken without care.

Love, as it is variable, ſo it is mighty in forcing effects without denial.

Cupid is not to be reſiſted without courage, but entertained with courteſy.

Love vanquiſheth tyrants, conquereth the malice of the envious, and reconcileth mortal foes unto perfect friendſhip.

Love is a heat full of coldneſs, a ſweet full of bitterneſs, a pain full of pleaſantneſs, making the thoughts have eyes, and hearts ears, bred by deſire, nurſed by delight, weaned by jealouſy, killed by diſſembling, and buried by ingratitude.

That which with the heart is loved, with the heart is lamented.

Love is a worm, which commonly lives in the eye, and dies in the heart.

To be free from Love is ſtrange, but to think ſcorn to be beloved is monſtrous.

Love and Royalty can ſuffer no equals.

Love being honeſt may reap diſdain, but not diſgrace.

He that feeds upon fancy may be troubled in the digeſtion.

Love never took thought, but near her life's end; and hope of heaven had never fear of hell.

Things immortal are not ſubject to affection. *Her.*

Affection bred by inchantment, is like a flower wrought in ſilk, in colour and form moſt like, but nothing at all in ſubſtance and ſavour.

Love gotten by witchcraft is as unpleaſant, as fiſh taken with medicines is unwholeſome.

Love is a chameleon, which draweth nothing in the mouth but air, and nouriſheth nothing in the body but the tongue.

Love breaketh the brain, but never bruiſeth the brow; conſumeth the heart, but never toucheth the skin; and maketh a deep ſcar to be ſeen before any wound be felt.

A man hath choice to begin Love, but not to end it.

It is meet for Lovers to prefer manners before money, and honeſty before beauty.

Lawleſs

Lawleſs Love without reaſon is the very loadſtone to ruth and ruine.

Love is not ſatisfied with gold, but only payed with Love again. *Pythag.*

Love covereth a multitude of ſinful offences; and loyalty covereth a world of infirmities.

Love-knots are tied with eyes, and cannot be untied with hands, made faſt with thoughts, not to be unlooſed with fingers.

To have a fair miſtreſs in Love, and want gold to maintain her; to have thouſands of people to fight, and no penny to pay them; maketh your miſtreſs wild and your ſoldiers tame.

True Love is never idle, but worketh to ſerve him whom he loveth. *Aug.*

As Ivy in every place findeth ſomewhat to cleave unto, ſo Love is ſeldom without a ſubject.

Love is threefold: the firſt only embraceth vertue; the ſecond is infamous, which preferreth bodily pleaſure; the third is of the body and ſoul: nothing more noble than the firſt, than the ſecond nothing more vile, the third is equal to both. *Plato.*

Love is a cruel impreſſion of that wonderful paſſion, which to be defined is impoſſible, becauſe no words reach to the ſtrong nature of it, and only they know it which inwardly do feel it. *Aurel.*

He that maketh his Miſtreſs a goldfinch, may perhaps in time find her a wagtail.

The aſſaults of Love muſt be beaten back at the firſt ſight, leſt they undermine at the ſecond. *Pythag.*

He that looketh to have clear water, muſt dig deep; he that longeth for ſweet muſick, muſt ſtrain art to the higheſt; and he that ſeeketh to win his Love, muſt ſtretch his labour, and hazard his life.

It falleth out in Love as it doth with vines; for the young vines bring the moſt wines, but the old is beſt.

Birds are detained with ſweet calls, but they are caught with broad nets: Lovers are allured with fair looks, and entangled with diſdainful eyes.

He that hath ſore eyes muſt not behold the candle; nor he that would leave his love, fall to the remembrance of his Lady: for the one cauſeth his eyes to

ſmart, and the other procureth his heart to bleed.

Like as the fire waſteth the wood, ſo ſcornfulneſs conſumeth love. *Hermes.*

Love can never be fully fixed, when in him that is beloved there wanteth merit.

It is convenient in love to be diſcreet, and in hatred provident and adviſed.

Love is a frantick frenzy, that ſo infects the minds of men, that under the taſte of Nectar they are poiſoned with the water of *Styx.*

Love brings on lewd looks to command by power, and to be obeyed by force.

Love and fortune favour them that are reſolute.

Lovers oft-times proceed in their ſuit as crabs, whoſe paces are always backward.

As affection in a lover is reſtleſs, ſo if it be perfect, it is endleſs.

Love is a ſweet tyranny, becauſe the lover endureth his torment willingly. *Niphus.*

The mind of a lover is not where he liveth, but where he loveth.

Love fix'd on vertue increaſeth ever by continuance.

The paſſionate Lover if he ſail, love is his Pilot; if he walk, love is his companion; if he ſleep, love is his pillow.

Love is only remedied by love, and fancy muſt be cured by affection. *Pyth.*

Sophocles being demanded what harm he would wiſh to his enemy; anſwered, That he might love where he was not fancied.

Love is moſt fortunate where courage is moſt reſolute.

Affections are harder to ſuppreſs, than enemies to ſubdue.

Lovers oaths are like fetters made of glaſs, that gliſter fair, but couple no conſtraint.

Love maketh a man that is naturally addicted to vice to be endued with vertue, forcing him to apply himſelf to all laudable exerciſes, that thereby he may obtain his love's favour; coveting to be skilful in good letters, that by his learning he may allure her; to excel in muſick, that by his melody he may intice her; to

frame his ſpeech in a perfect phraſe, that by his learning and eloquence he may perſuade her; and what nature wanteth, he ſeeketh to amend by art; and the only cauſe of this vertuous diſpoſition is Love.

Love, be it never ſo faithful, is but a chaos of care and fancy; though never ſo fortunate, is but a maſs of miſery. *Chilo.*

Love is to be driven out by reaſon, not to be thruſt out by force.

Amidſt the natural paſſions of man, Love is the fountain of all other.

The lover knoweth what he doth deſire, but he knoweth not what he ſhould deſire.

Love may wither by little and little, but the root will not be removed on a ſudden.

It is a profit for young men, and a fault for old men, to be in love.

The beſt phyſician to cure Love, is ſhe that gave the wound.

The firſt ſtep to wiſdom, is not to love; the ſecond, ſo to love that it is not perceived. *Plato.*

Secret Love burneth with the fierceſt flame.

As a king is honoured in his image, ſo God in man is both loved and hated: he cannot hate man who loveth God, nor can he love God who hateth man. *Bern.*

He that gathereth roſes muſt he content to prick his fingers: and he that will win a woman's good will muſt be content with ſharp words.

There are ſix properties in Love: Self-love is the ground of miſchief; laſcivious Love, the root of remorſe; wanton Love, the cowards warfare; pure Love never ſaw the face of fear; pure Love's eyes pierce the darkeſt corners; pure Love attempteth the greateſt dangers.

Libertas quoniam nulli jam reſtat amanti,
Nullus liber erit, ſi quis amare velit.
——Heu quantum mentes dominatur in æquas
Juſta Venus!

Of JEALOUSY.

Defin. *Jealouſy is a diſeaſe of the mind, proceeding from a fear that a man hath, that that thing is communicated to another which he would not have common, but private to*

 himſelf:

himſelf: it is alſo bred of that love, which will not ſuffer a partner in a thing beloved.

HE that is pained with the reſtleſs torment of Jealouſy, doubteth and miſtruſteth himſelf, being always frozen with fear, and fired with ſuſpicion. *Her.*

Jealouſy is ſuch a heavy and grievous enemy to the holy eſtate of matrimony, and ſoweth between the married couple ſuch deadly ſeeds of ſecret hatred and contention, as love being once raſed out with diſtruſt thereof, through envy inſueth bloody revenge.

A jealous man is ſuſpicious, evermore judging the worſt: for if his wife be merry, he thinketh her immodeſt; if ſober, ſullen; if pleaſant, unconſtant; if ſhe laugh, it is lewdly; if ſhe look, it is lightly: yea, he is ſtill caſting beyond the moon, and watcheth as the crafty cat, over the ſilly mouſe.

Love as it is divine with loyalty, ſo it is helliſh with Jealouſy.

Jealouſy proceedeth from too much love.

The heart being once infected with Jealouſy, the ſleeps are broken, and dreams prove unquiet; the night is conſumed in ſlumbers, thoughts and cares, and the day in woe, vexation and miſery.

The jealous man living dies, and dying prolongs out his life and paſſion worſe than death; none looketh on his love, but ſuſpicion ſays, This is he that covets to be corrival in my favours; none knocks at the door, but ſtarting up, he thinketh them to be the meſſengers of fancy; none talk but they whiſper of affection. If ſhe frowns, ſhe hates him, and loves others; if ſhe ſmile, it is becauſe ſhe hath had ſucceſs in her love: if ſhe look frowardly on any man, ſhe diſſembles; if ſhe favour him with a gracious eye, then, as a man poſſeſſed with a frenzy, he crieth out, that neither fire in the ſtraw, nor love in a woman's looks can be concealed. Thus doth he live reſtleſs, and maketh love, that of it ſelf is ſweet, to be in taſte more bitter than gall.

Jealouſy is a hell to the mind, and an horror to the conſcience, ſuppreſſing reaſon, and inciting rage.

As there is no content to the ſweetneſs in love; ſo there

there is no deſpair to the prejudice of Jealouſy.

As a ſhip in the tempeſt, ſo is the mind toſt by Jealouſy; the one ſtill expecteth his wrack, the other ſeeketh his own ruin.

Jealouſy maketh the coward ſtout, the baſhful audacious, the babbler ſilent.

He that is jealous is like him that is ſick of an ague, and poureth in drink to augment the chilneſs of his ſickneſs. *Hip.*

There can be no greater tyranny than Jealouſy, whereby a man continually murthereth himſelf living.

Jealouſy begetteth revenge, revenge nouriſheth Jealouſy.

Love is married to Jealouſy.

Suſpicion is the mother of Jealouſy. *Dionyſius.*

Three things breed Jealouſy; a mighty ſtate, a rich treaſure, and a fair wife.

Jealouſy is a cruel diſeaſe, that peſtereth the mind with inceſſant paſſions.

Jealouſy in ſeeking death contemneth it; in finding it repineth thereat; not for enduring it, but becauſe it ſuffereth him not to out-live revenge.

As the crow thinks her own birds faireſt, ſo the jealous man thinketh his own choice excellenteſt.

Of little brooks proceed great rivers, and from ſmall ſparkles of Jealouſy ariſe great flames of diſtemperature.

To trouble a jealous man with counſel, is to augment his pain with ſuſpicion.

Matrimonium ità demum tranquillè exigi poteſt, ſi uxor cæca, maritus autem ſurdus fiat. Fœmineum genus zelotypiæ eſt obnoxium, & hinc oriuntur rixæ & querimoniæ: rurſus marito obnoxia eſt uxoris garrulitas; quâ moleſtiâ carituras eſt, ſi ſurdus ſit.

Of HATE.

Defin. *Hate or envy, is a grief ariſing of another man's proſperity, and malignity is moſt commonly joined with it; whether it be the foundation of it, as ſome ſay, or one part thereof, as others would have it. This malignity or common hate is a delight and pleaſure taken in another man's harm, altho' we receive no profit thereby; and it ſeemeth to be accidental, that is procured by a hatred or ill-will,*

ariſing of ſome evil affection which one man beareth to another.

THE greateſt flood hath the ſooneſt ebb, the ſoreſt tempeſt the ſuddeneſt calm, the hotteſt love the coldeſt end; and from the deepeſt deſire oftentimes enſueth the deadlieſt hate.

Hate thirſteth to ſalve his hurts by revenge.

Envy is a ſecret enemy to honour.

There is nothing that more ſpiteth a man, than to receive an injury before his enemy.

Hatred is the ſpirit of darkneſs.

Hatred is blind as well as love. *Plutarch.*

Envy is imagined of the poets to dwell in a dark cave, being pale and lean, looking aſquint, abounding with gall, her teeth black, never rejoycing but in others harm, ſtill unquiet and careful, and continually tormenting her ſelf.

Envy in this point may be diſcerned from hatred; the one is ſecret, the other is open.

The envious man is fed with dainty meat, for he doth continually gnaw upon his own heart.

Hate hath ſundry affections, as contempt, anger, debate and ſcornfulneſs.

Envy ſhooteth at others, and woundeth her ſelf.

Sicilian *Tyrants yet did never find*
Than Envy a greater torment of the mind.

A wiſe man had rather be envied for provident ſparing, than pitied for prodigal ſpending.

Bavins are known by their bands, lions by their claws, cocks by their combs, and envious men by their manners.

Envy never caſteth her eye low, and ambition never points but always upward.

Revenge barketh only at the ſtars, and ſpight ſpurns at that ſhe cannot reach.

Envy braggeth but draweth no blood; and the malicious have more mind to quip than might to cut.

Envy is like lightning that will appear in the darkeſt fog.

Very few dare ſerve or follow ſuch as the Prince doth hate.

Much

Much ſtrangeneſs breedeth hatred, and too much familiarity breedeth contempt.

The grugde, hatred, and malice of them that be evil, juſtifieth the juſtice and ſentence of them that be good.

It is better to be fellow with many in love, than to be a King with hatred and envy.

Envy is blind, and can do nothing but diſpraiſe vertue. *Solon.*

As ruſt conſumeth iron, ſo doth envy the hearts of the envious. *Anaxag.*

An envious man waxeth lean with the fatneſs of his neighbour,

It is a ſcab of the world to be envious at vertue.

Envy is the companion of mightineſs.

I do not allow of Envy; but for good, ſaith *Euripides*, I would be envied.

Envy is the daughter of pride, the author of murder and revenge, the beginner of ſecret ſedition, and the perpetual tormenter of vertue.

Envy is the filthy ſlime and impoſthume of the ſoul, a perpetual torment to him in whom it abideth; a venom, a poiſon, or quick-ſilver, which conſumeth the fleſh; and drieth up the marrow of the bones. *Socrat.*

Take away Envy, and that which I have is thine, let there be no Envy, and that which thou haſt is mine.

The envious man thinketh his neighbour's loſſes to be his gain.

Of vices Envy is the moſt ancient, pride the greateſt, and gluttony the fouleſt.

The injured man doth oftentimes forget, but the envious man doth never ſpare to perſecute.

Envy is a ſickneſs growing from other mens happineſs. *Mar. Aurel.*

If any man be good, he is envied; if evil, himſelf is envious.

The envious bury men quick, and raiſe up men being dead.

Hidden hatred is more dangerous than open enmity.

It is an evil thing to hurt becauſe thou hateſt: but it is more wicked, becauſe thou haſt hurt, therefore to hate.

Malice drinketh up the greateſt part of his own poiſon. *Socrat.*

That hatred is commonly moſt deadly which hath once been buried, and afterwards through injury is revived.

The injury of a friend is more grievous than the malicious hatred of an enemy.

Envy is always ready to ſpeak what cometh next to mind, and not that which ſhe ought to ſpeak.

Like as grief is a diſeaſe of the body, ſo is malice a ſickneſs of the ſoul.

Envy is nothing elſe but grief of the mind at other mens proſperity. *Amb.*

Debate, deceit, contention and envy are the fruits of evil thoughts.

Envy doth always wait at vertue's elbow.

Glory in the end erecteth that which Envy in the beginning ſeemed to depreſs.

Paſcitur in vivis livor, poſt fata quieſcit.

Nulla ingenia tam prona ad invidiam ſunt quàm eorum qui genus ac fortunam ſuam animis non æquant, qui virtutem & alienum bonum oderunt.

Of WOMEN.

Defin. *Women being of one and the ſelf ſame ſubſtance with man, are what man is, only ſo much more imperfect, as they are created the weaker veſſels.*

WOmens ſorrows are either too extreme, not to be redreſſed, or elſe tricked up with diſſimulation, not to be believed.

Who finds conſtancy in a woman, finds all things in a woman.

Women are to be meaſured, not by their beauties, but by their vertues.

Women in their wills are peremptory, and in their anſwers ſharp; yet like Falcons they will ſtoop to a gaudy lure.

Womens tongues pierce as deep as their eyes.

Womens eyes ſhed tears both of ſorrow and diſſimulation.

Women are wonders of nature, if they wrong not nature.

Women that are vertuous are to be eſteemed and honoured, but ſuch as are naughty ought to be avoided and diſdained.

A Woman once made equal with man, becometh his ſuperior. *Socrat.*

Women are of right tender condition; they will complain for a ſmall cauſe, and for leſs will riſe up into great pride.

Like as no man can tell where a ſhoe wringeth him better than he that wears it; ſo no man can tell a woman's diſpoſition better than he that hath wedded her. *Marc. Aurel.*

There is no creature that more deſireth honour, and worſe keepeth it, than a Woman.

Beauty in the faces of women, and folly in their heads, be two worms that fret life and waſte goods.

Women for a little goodneſs look for great praiſe; but for much evil no chaſtiſement.

A fierce beaſt and a perillous enemy to the Common-wealth is a wicked Woman; for ſhe is of much power to do great harm. *Euripides.*

The eagle when ſhe ſoareth neareſt the ſun, hovers for a prey; the ſalamander is moſt warm when he lieth from the fire; and a woman moſt heart-hollow when ſhe is moſt lip-holy.

Though women ſeem chaſte, yet they may ſecretly delight in change; and though their countenance be coy to all, yet their conſcience may be courteous to ſome one.

Women in miſchief are wiſer than men.

Women by nature are more pitiful than men; but being moved to anger they become very envious, malicious and deceitful.

Women that are chaſt when they are truſted, prove wanton when they are cauſleſly ſuſpected.

It is the property of a woman to covet moſt that which is denied her.

Virgins hearts are like Cotten-trees, whoſe fruit is ſo hard in the bud that it ſoundeth like ſteel, and being ripe, put forth, is nothing but wool.

As it is natural to women to deſpiſe that which is offered, ſo it is death to them to be denied that which they demand.

Womens hearts are full of holes apt to receive, but not to retain.

He that can abide a curſt wife, need not fear what company he liveth in.

Like as to a ſhrewd horſe belongeth a ſharp bridle, ſo ought a curſt wife to be ſharply handled. *Plato.*

The cloſets of womens thoughts are ever open, and the depth of their hearts hath a ſtring that ſtretcheth to their tongue's end.

Women are like to fortune ſtanding upon a globe, winged with the feathers of fickleneſs.

The rule for the wife to live by is her husband, if he be obedient to the laws publick.

The eyes of women are framed by art to enamour, and their tongues by nature to enchant.

Womens faces are lures, their beauty baits, their locks nets, and their words inticing charms.

A hard-favoured Woman, renowned for her chaſtity, is more to be honoured than ſhe that is inconſtant, though never ſo famous for her beauty. *Mar. Aurel.*

Sophocles being asked, why, when he brought in the perſons of Women, he made them always good, whereas *Euripides* made them bad; Becauſe I (quoth he) do repreſent Women as they ſhould be, *Euripides* ſuch as they are.

A fair Woman unconſtant, may be reſembled with the counterfeit which *Praxiteles* made of *Flora*; before the which if one ſtood directly, it ſeemed to weep; if on the left-ſide, it ſeemed to laugh; if on the right-ſide, to ſleep.

Womens wits are like *Sheffield* knives, which ſometimes are ſo ſharp that they will cut a hair, and otherwiſe ſo blunt that they muſt go to the grind-ſtone.

If Women be beautiful, they are to be won with praiſes; if coy, with prayers; if proud, with gifts; if covetous with promiſes.

A Woman of a good life, feareth no man with an evil tongue.

Women often in their loves reſemble the apothecaries in their arts, who chuſe the weeds for their ſhops, when they leave the faireſt flowers in the garden.

The wiſer ſort of Women are commonly tickled with ſelf-love.

The affections of Women are always fettered, either with outward or inward beauty. Wo-

Womens hearts and their tongues are not relatives.

A fair Woman with foul conditions, is like a ſumptuous ſepulchre full of rotten bones.

A Woman that hath been married to many, can hardly pleaſe any.

An honeſt Woman being beautiful, killeth young men with her countenance. *Guevar.*

A Woman's mind is uncertain, it hath as many new devices as a tree hath leaves: for ſhe is always deſirous of change, and ſeldom loveth him heartily with whom ſhe hath been long converſant.

Truſt not a Woman when ſhe weepeth, for it is her nature to weep when ſhe wanteth her will. *Socrat.*

Silence in a Woman is a ſpecial vertue.

A Woman that hath no dowry to marry her, ought to have vertue to adorn her.

A Woman in her wit, is pregnable; in her ſmile deceivable; in her frown, revengeable; in her death, acceptable.

A fair, beautiful and chaſt Woman is the perfect workmanſhip of God, the true glory of angels, the rare miracle of earth, and ſole wonder of the world. *Hermes.*

That man that is married to a peaceable and vertuous Woman, being on earth hath attained heaven; being in want, hath attained wealth; being in woe, hath attained comfort.

Fœmina nulla bona eſt; vel ſi bona contigit ulli,
Neſcio quo pacto res mala facta bona eſt.

Niſi ſermonum optima ſemina mulieres ſuſcipiant, & participes eruditionis virorum fiant, abſurda multa pravâque conſilia atque cogitationes & affectus malos pariunt. Plutarch.

Of BEAUTY.

Defin. *Beauty is a ſeemly compoſition of all the members, wherein all the parts with a certain grace agree together: but beauty and comelineſs of the mind is a convenience meet for the excellency of a man, and that wherein his nature doth differ from other living creatures: and as the outward beauty moveth and rejoiceth the eyes; ſo this ſhining in our lives by good order and moderation, both in deed and word, draweth unto us the hearts of thoſe men amongſt whom we live.*

BEauty is ſuch a fading good, that it can ſcarce be poſſeſſed before it be vaniſhed.

Beauty tameth the heart, and gold overcometh beauty.

The greateſt gift that ever the Gods beſtowed upon man is beauty; for it both delighteth the eye, contenteth the mind, and winneth good-will and favour of all men. *Anacharſis.*

Beauty is a tyrant for a ſhort time, the privilege of nature, a cloſe deceit, and a ſolitary kingdom.

It is a blind man's queſtion, to ask why thoſe things are loved which are beautiful.

The beauty of the body withereth with age, and is impaired by ſickneſs.

The beauty of the ſoul is innocency and humility. *Greg.*

The faireſt creature that God made was the world.

Women that paint themſelves to ſeem beautiful, do clean deface the image of their creator. *Amor.*

A beautiful countenance is a ſilent commendation.

Beauty cannot inflame the fancy ſo much in a month, as ridiculous folly can quench it in a moment.

Beauty, vertue, and wealth, are three deep perſuaſions to make love vehement.

The more beauty is ſeen, the more it is admired.

In all things diviſible there is ſomething more, ſomething leſs, ſomething equal, more or leſs; what can be more equal than beauty or wit? *Ariſt.*

The ſcorpion, if he touch never ſo lightly, invenometh the whole body, the leaſt ſpark of wild-fire ſets a whole houſe on a flame, the cockatrice killeth men with his ſight, the ſting of love and beauty woundeth deadly, the flame of fancy ſets all the thoughts on fire, and the eyes of a lover wounded with beauty are counted incurable.

He that is an enemy to beauty, is a foe to nature.

Beauty without honeſty is like poiſon preſerved in a box of gold.

Beautiful Women are dangerous marks for young men's eyes to ſhoot at.

Chuſe not thy wife by her beauty, but by her honeſty: for good deeds will remain when age hath taken her beauty from her. *Proverb.*

Pravam facit miſturam cum ſapientia forma : Neglecta decoris cura plus placet, & hoc ipſum quod non ornamus ornatius eſt. Amb.

Of DISSIMULATION.

Defin. *Diſſimulation is an evil humour of the mind, and contrary to honeſty ; it is a countenance ever diſagreeing from the heart's imagination, and a notorious liar in whatſoever it ſuggeſteth.*

THE holieſt men in ſhew prove often the holloweſt men in heart. *Plotin.*

The tip of the tongue ſoundeth not always the depth of the heart.

Where there is the greateſt flouriſh of vertue, there oft-times appeareth the greateſt blemiſh of vanity.

A counterfeit diſeaſe is ſometimes taken away with a falſe ſyrup.

It is better to have an open foe than a diſſembling friend. *Pythagoras.*

Subtle ſophiſtry perverteth true philoſophy.

He which dwelleth next to a cripple, will ſoon learn to halt : and he that is converſant with an hypocrite, will ſoon endeavour to diſſemble.

Diſſembled holineſs is double iniquity.

The more talk is ſeaſoned with fine phraſes, the leſs it ſavoureth of true meaning.

He that diſſembleth ſinneth not of ignorance, but deceiveth by a colour which he himſelf knoweth to be falſe. *Origen.*

Diſſemble not with thy friend, either for fear to diſpleaſe him, or for malice to deceive him. *Plato*

It is far better to ſpeak the truth in a few words, than to keep ſilence with deep diſſimulation.

Deceit deſerves deceit, and the end of treachery is to have no truſt.

Craft hath need of cloaking, whereas truth is ever naked.

He that hath often been deceived with the lies of a diſſembler, will ſcarce give him credit when he bringeth a true tale. *Plato.*

The flattering of an enemy is like the melody of the Syrenes, who ſing not to ſtir up mirth, but allure unto miſhap.

The

The mind of a crafty diſſembler is hardned more by practice, than the hands of an Artificer by great labour.

Impia ſub dulci melle venena latent.
Hæredis fletus ſub perſona riſus eſt.

Of FOLLY.

Defin. *Folly, or intemperancy in our actions, is an overflowing in Voluptuouſneſs, forcing and compelling all Reaſon in ſuch ſort, that no Conſideration of Loſs or Hinderance is able to ſtay or keep back him, that is, thro' long Cuſtom, infected with Vice, from betaking himſelf of ſet Purpoſe to the Execution of all his Deſires and Luſts, as he that placeth his ſole and ſovereign Good therein, ſeeking for no other Contentation in any Thing, but only in that which bringeth to his Senſes Delight and Pleaſure.*

LATE wit and unfruitful wiſdom are the next neighbours to Folly.

There can be no greater vanity in the world, than to eſteem the world, which eſteemeth no man; and to make little account of God, who ſo greatly regardeth all men. *Auguſt.*

There can be no greater Folly in man, than by much travel to increaſe his goods, and with vain pleaſures to loſe his ſoul. *Greg.*

It is Folly to attempt any wicked beginning, in hope of a good ending.

He that is vainly carried away with all things, is never delighted with one thing.

It is a common imperfection to commit Folly, but an extraordinary perfection to amend.

The importunate and the fool are brothers children. *Marcus Aurel.*

Fire is to be quenched in the ſpark, weeds are to be rooted out in the bud, and folly in the bloſſom.

Follies paſt are ſooner remembred than redreſſed.

He that makes a queſtion where there is no doubt, muſt take an anſwer where there is no reaſon.

Few vices are ſufficient to darken many vertues. *Plutarch.*

He that lendeth to all that will borrow, ſheweth great good will, but little wiſdom.

Af-

After raſh marriage always comes repentance.

Vanity is the path wherein youth marcheth, and Folly the page that waits attendant upon their actions.

Pygmalion carved a picture with his hand, and doted upon it with his heart.

Too much curioſity ſavoureth of ſelf-love; and ſuch as are too familiar run into contempt.

Folly refuſeth gold, and frenzy preferment: wiſdom ſeeketh after dignity, and counſel looketh for gain.

To make the thing proper to one which before was common to all, is a true note of Folly, and a beginning of diſcord.

The riotous that ſickneth upon a ſurfeit, and the fool that feedeth adverſity, can very hardly be cured. *Colon.*

The fool wanteth all things, and yet if he had them could not uſe one of them.

Some be fools by nature, and ſome be crafty fools to get themſelves a living; for when they cannot thrive by their wiſdom, then they ſeek to live by Folly.

Among the fooliſh he is moſt fool that knoweth little, and yet would ſeem to know much. *Aug.*

To be overcome with affections is an evident token of Folly.

It is a great Folly for a man to muſe much on ſuch things as paſs his underſtanding.

Folly is the poverty of the mind.

It is meer Folly to hate ſin in another, and ſeeking to correct it, to fall into a greater ſin thy ſelf.

A Fool that from baſe poverty is raiſed up to riches and worldly proſperity, is of all men moſt forgetful and unfriendly to his friends.

A thing done a fool knoweth; but a wiſe man foreſeeth things before they come to paſs.

The more riches that a fool hath, the fooliſher he is.

The heart of a fool is in his mouth, but the mouth of a wiſe man is in his heart.

Inſtruction given to Fools increaſeth Folly.

Inter cætera mala hoc quoque habet ſtultitia, Semper incipit vivere. Seneca.

Sicut nec auris eſcas, nec guttur verba cognoſcit: ità nec ſtultus ſapientiam ſapientis intelligit.

Of

Of FLATTERY.

Defin. *Flattery is a peſtilent and noiſome vice: it is hardly to be diſcerned from friendſhip, becauſe in every motion and affection of the mind they are mutually mingled together; but in their actions, they are meer contraries, for Flattery diſſenteth from what it ſeems to intend.*

HE is unwiſe that rather reſpecteth the fawning words of a Flatterer, than the true love of a faithful friend. *Aurel.*

Flattery reſembles Swallows, which in the Summer-time creep under every houſe, and in the Winter leave nothing behind them but dirt.

Flatterers blaze that with praiſe which they have cauſe to blaſpheme with curſes.

To flatter a wiſe man ſhews want of wiſdom in the Flatterer.

As no Vermine will breed where they find no warmth, no Vultures haunt where they find no prey, no Flies ſwarm where they ſee no fleſh, no Pilgrims creep where there is no Croſs; ſo there is no Paraſite will lurk where he finds no gain.

He that ſeeketh by a plauſible ſhadow of Flattery to ſeduce a mind from chaſtity to adultery, ſinneth againſt the law of nature, in defrauding a man of his due, his honour, and his reputation. *Lactan.*

Little things catch light minds, and fancy is a worm that feedeth firſt upon fennel.

White ſilver draweth black lines, ſweet words breed ſharp torments.

It is better to fall among a ſort of Ravens, than amongſt flattering companions: for the Ravens never eat a man till he be dead; but Flatterers will not ſpare to devour him while he is alive. *Plutarch.*

Flattery is like a golden pill, which outwardly giveth pleaſure, but inwardly is full of bitterneſs.

Flatterers are like Trencher-flies, which wait more for lucre than for love.

Endeavour diligently to know thy ſelf, ſo ſhall no Flatterer deceive thee. *Bias.*

The Flatterer diligently applieth himſelf to the time, and frameth his Speech to pleaſe his maſter's humour. *Ar.*

Like

Like as a Chameleon hath all colours ſave white, ſo hath a Flatterer all points ſave honeſty.

The wood maintaining fire is conſumed by it; and riches, which nouriſh Flatteries, by them come to nothing. *Stobæus.*

He that truly knows himſelf, cannot be deceived by Flattery.

Flattery is like friendſhip [illegible], but not in fruit. *So.*

To chide or flatter thy wife publickly, is the next way to make her do ill privately.

Adulatio apertis & propitiis auribus recipitur, in præcordia ima deſcendit: venit ad me pro amico blandus inimicus. Senec.

Sicut ſumenda ſunt amara ſalubria, ita ſemper vitanda eſt amara dulcedo. Cicero.

Of SUSPICION.

Defin. *Suſpicion is a certain doubtful fear of the mind, detaining the heart timorouſly with ſundry affections and uncertain Proceedings.*

IT is hard to blind ſuſpicion with a falſe colour, eſpecially when conceit ſtandeth at the door of an enemy. *Aurel.*

Suſpicious heads want no Sophiſtry to ſupply their miſtruſt.

Let not thine heart ſuſpect what neither thine eyes ſee by proof, nor thine ears hear by report.

That man that is feared of many, hath cauſe likewiſe to ſuſpect many. *Socrates.*

Miſtruſt no man without cauſe, neither be thou credulous without proof.

Suſpicion is a vertue, where a man holds his enemy in his boſom.

It is hard to harbour belief in the boſom of miſtruſt.

Where the party is known for a profeſſed foe, there ſuſpicious hate enſueth of courſe.

It is hard to procure credit where truth is ſuſpected.

Suſpicion is the poiſon of true friendſhip. *Auguſt.*

It is better to ſuſpect too ſoon than miſſike too late.

Small acquaintance breeds miſtruſt, and miſtruſt hinders love.

Suſpi-

Suſpicion may enter a falſe action, but proof ſhall never bring in his plea.

Where vertue keepeth the fort, report and ſuſpicion may aſſail, but never ſack.

Suſpicion engendreth curioſity, backbiting, unquietneſs, factions, jealouſy, and many other miſchiefs.

Open ſuſpecting of others cometh of ſecret condemning our ſelves. *S. P. S.*

Where hateful ſuſpicion breedeth enmity, there it is hard to procure amity.

He that feareth nothing, ſuſpecteth nothing.

Fools ſuſpect wiſe men, and wiſe men know fools.

When we ſuſpect our ſelves to be moſt miſerable, then is the grace of God moſt favourable. *Bernard.*

Beauty is the true glaſs of divine vertue, and ſuſpicion the mirror in which we ſee our own noted dangers.

Suſpect the meaning, and regard not ſpeeches. *Socr.*

Baniſh from thy heart unworthy ſuſpicion, for it polluteth the excellency of the ſoul.

To ſuſpect where there is cauſe, is ſufferable; but to ſuſpect without cauſe, is intolerable.

He that lives without offence, never needs to ſuſpect reproof.

Cauſeleſs ſuſpicion is the next way to make him do evil, which always before did carry a conſtant meaning. *Bias.*

Octavius Auguſtus domum ſuam non ſolum crimine, ſed ſuſpicione criminis, vacare voluit.

Sicut difficile aliquem ſuſpicatur malum qui bonus eſt: ſic difficile aliquem ſuſpicatur bonum qui ipſe malus eſt. Cicero.

Of THOUGHTS.

Defin. *Thought generally is all the Imaginations of our Brain, which, being a propoſed object of the Heart, maketh it continually revolve and work upon thoſe conceits.*

THoughts of love the farther they wade, the deeper they be; and deſires ended with peril ſavour of greateſt delight.

Carry thy thoughts ſealed up with ſilence.

Thoughts are bloſſoms of the mind, and words the fruits of deſires. *Hermes.* There

There is nothing that more ſhortneth the life of men, than vain Hope and idle Thoughts.

To muſe and meditate is the life of a learned man. *Cic.*

Cogitations and Thoughts are the movings and travels of the ſoul. *Ariſt.*

There are no colours ſo contrary as white and black, no elements ſo diſagreeing as fire and water, nor any thing ſo oppoſite as mens Thoughts and their Words.

Think from whence thou comeſt, bluſh where thou art, and tremble to remember whither thou ſhalt go. *Bern.*

The mind is the touch-ſtone of content.

Thoughts are not ſeen, but the face is the herald of the mind.

Who thinks before he does, thriveth before he thinks.

Thoughts and conceits are the apparel of the mind. *S. P. S.*

He employeth his Thoughts well that uſeth them rather to teſtify his vertue than to nouriſh his diſpleaſure.

Let a Prince be guarded with ſoldiers, attended by Counſellors, and ſhut up in forts; yet if his Thoughts diſturb him, he is miſerable. *Plutarch.*

The bow that ſtandeth bent doth never caſt ſtreight; and the mind that is delighted with earthly pleaſures ſeldom thinks on heavenly happineſs.

It is an ancient cuſtom in the fancy of man to hold nothing for well done but that which he thinketh well of, although it be evil; and to eſteem nothing for evil but that which he hateth, although it be right good.

When death is at the Door, remedy is too late; and when misfortune is happened, Thought of prevention is bootleſs.

Cogitationes vagas & inutiles, & velut ſomno ſimiles, nè recipias; quibus ſi animum tuum oblectaveris, quàm omnia diſpoſueris teſtis remanebis.

Cogitationes ſunt improvidi animi reſpectus, & ad evagationem prona.

Of

Of Wit.

Defin. *Wit is the firſt and principal part of the Soul, wherein the Mind, the Underſtanding, and the Memory are contained, which are moſt neceſſary for the direction of all good and vertuous actions.*

SHarpneſs of Wit is a ſpark that ſooneſt inflameth deſire. *Chilo.*

One man's will is another man's Wit.

The ornaments of Wit are much more fair than the badges of nobility.

A bond-man to ire hath no power to rule other men by his own Wit.

Strength wanting Wit and Policy to rule, overthrows it ſelf. *Horace.*

That which man's ſtrength cannot bring to paſs, wit and policy will ſoon diſpatch.

Wine is ſuch a Whetſtone for Wit, that if it be often ſet thereon, it will quickly grind all the ſteel out, and ſcarce leave a back where it found an edge.

There be three things which argue a good Wit; invention, conceiving and anſwering.

Wit doth not commonly bend, where Will hath moſt force.

A good Wit ill employed is dangerous in a Commonwealth. *Demoſt.*

He that in theſe days ſeeketh to get wealth by Wit without friends, is like unto him that thinketh to buy meat in the market without money.

As the Sea-crab ſwimmeth always againſt the ſtream, ſo doth Wit always againſt wiſdom. *Pythag.*

As a Bee is oftentimes hurt with his own honey, ſo is Wit not ſeldom plagued with its own conceit.

Wit without learning, is like a tree without fruit. *Ariſt.*

Wit, though it hath been eaten with the canker of conceit, and fretted with the reſt of vain love, yet being purified in the Still of wiſdom, and tried in the Fire of zeal, will ſhine bright, and ſmell ſweet in the noſtrils of all young novices.

Wiſdom cannot be profitable to a fool, nor Wit to him that uſeth it not.

The

The Wit of man is apt to all goodneſs, if it be applied thereunto. *Diogenes.*

Man's Wit is made dull through groſs and immoderate feeding.

Many by Wit get wealth, but none by wealth purchaſe wit; yet both Wit and Wealth agree in the ſympathy.

He ſeemeth to be moſt ignorant that truſteth moſt to his own Wit. *Plato.*

By how much the interior ſenſes are more precious, and the gifts of the mind more excellent than the exterior organs and inſtruments of the body; by ſo much the more is Wit to be preferred before the outward proportion of lineaments.

He beſt perceiveth his own Wit, who, though his knowledge be great, yet thinketh himſelf to underſtand little. *Plato.*

As empty veſſels make the loudeſt ſound, ſo men of leaſt Wit are the greateſt bablers.

Recreation of Wits ought to be allowed: for when they have a little reſted, they oftentimes prove more ſharp and quick. *Seneca.*

Words wittily ſpoken do awake and revive the judgment; but great and manifeſt examples perſuade the heart.

Wit in women is like oil in the flame, and either kindleth to great vertue, or to extreme vanity.

Wit gotten by induſtry, though it be very hard in conceiving, yet it is not haſty in forgetting.

Quid non ingenio voluit natura licere?
—— Nil non mortale tenemus,
Pectoris exceptis ingeniique bonis. Ovid.

Of WISDOM.

Defin. *Wiſdom is a general Virtue, the Princeſs and Guide of all other Virtues, and that wherein the knowledge of our ſovereign Good and the End of our Life conſiſteth; as alſo the Choice of thoſe Ways by which we may come unto it.*

WIſdom ſhineth in the midſt of anger.

It is Wiſdom to think upon any thing before we execute it. *Plotinus.*

By other's faults wiſe men correct their own offences.

He

He is wiſe that is wiſe to himſelf. *Euripides.*

As it is great Wiſdom for a man to be Secretary to himſelf: ſo it is meer fooliſhneſs to reveal the inward thoughts of his heart to a ſtranger.

It is Wiſdom to look e'er we leap, and folly to doubt where no cauſe is.

It is more Wiſdom to lament the life of the wicked, than the death of the juſt.

All is but lip-wiſdom that wanteth experience. *S.P.S.*

In many injuries, there is more ſecurity and wiſdom to diſſemble a wrong, than to revenge it. *Alex. Sev.*

There can be no greater triumph, or token of Wiſdom, than to conquer affections.

To the wiſe it is as great a pleaſure to hear counſel mixed with mirth, as to the fooliſh to have ſport mingled with rudeneſs.

Wiſdom is great wealth, ſparing is good getting, and thrift conſiſteth not in gold, but in grace.

Wiſdom provideth things neceſſary, not ſuperfluous. *Solon.*

He that enjoyeth wealth without Wiſdom, poſſeſſeth care for himſelf, envy for his neighbours, ſpurs for his enemies, a prey for thieves, travel for his perſon, anguiſh for his ſpirit, a ſcruple for his conſcience, peril for his love, woe for his children, and a curſe for his heirs: becauſe although he knows how to gather, yet he wanteth skill to diſpoſe what he hath gotten.

He that is too wiſe is a very fool.

True Wiſdom teacheth us as well to do well as to ſpeak well.

Sapience is the foundation and root of all noble and laudable things; by her we may attain a happy end, and learn to keep our ſelves from everlaſting pain.

It is a point of great Wiſdom to know to what purpoſe the time beſt ſerveth.

Wiſdom is a tree that ſpringeth from the heart, and beareth fruit in the tongue.

A wiſe man is never leſs alone than when he is alone. *Ambr.*

The firſt point of Wiſdom is to diſcern that which is falſe; the ſecond, to know that which is true. *Lact.*

Wiſ-

Wiſdom is the food of the ſoul.

A wiſe man's country is the whole world.

Wiſdom garniſheth riches, and ſhadoweth poverty. *Socrat.*

Liberality knoweth not the circumſtances how to give, if wiſdom bend not the courſe by a right compaſs.

A valiant mind, forward in wit, and not guided by wiſdom, runneth into many inconſiderate actions.

Wiſdom is wealth to a poor man.

Many things imperfect by nature, are made perfect by wiſdom.

Of all the gifts of God, wiſdom is moſt pure: ſhe giveth goodneſs to good people, ſhe pardoneth the wicked, ſhe maketh the poor rich, and the rich honourable, and ſuch as unfeignedly embrace her ſhe maketh like unto God *Hermes.*

Juſtice without wiſdom is reſolved into cruelty, temperance into fury, and fortitude into tyranny. *Cic.*

Wiſdom reformeth abuſes paſt, ordereth things preſent, and foreſeeth things to come.

We can in no ſort behave our ſelves more prudently, than by conſidering how we may deal prudently.

A man of perfect wiſdom is immortal, and one of an in-ſeeing underſtanding ſhall abound in wealth; ſo that a wiſe man ſhall live ever to purchaſe, and purchaſe ever to live.

It is not poſſible for that man to obtain wiſdom and knowledge, which is in bondage to a woman. *Marc. Aurel.*

Wiſdom was begot by nature, nouriſhed by experience, and brought forth by learning, who like a midwife putteth nothing in the mind, but delivereth and enfranchiſeth the over-burthened memory.

Power and magnanimity in a young ſoldier is combated by old age, and taken priſoner by wiſdom.

The only mother of extreme miſchief, and firſt original of wars, was worldly wiſdom.

Wiſdom is like a thing fallen into the water, which no man can find except he ſearch at the bottom.

Oculorum eſt in nobis ſenſus acerrimus, quibus tamen ſapientiam non cernimus: quàm illa ardentes amores excitaret ſui, ſi videretur! Cicero.

Primus ad ſapientiam gradus eſt, ſeipſum noſcere: quod ut omnium difficillimum eſt, ità longè utiliſſimum. Of

Of SERMONS.

Defin. *Sermons are ſpeech or talk commonly uſed of divine matters and holy Scriptures, conferring either with God, or of God.*

SErmons are teſtimonies of obedience, and obedience to the word of God is the mother of all vertues.

Sermons conſiſt of three heads, reprehenſion, admonition, and comfort.

Sermons are the utterance of angels from the mouths of good men.

A good man's Sermons are lances to a bad man's conſcience, and a balm to a penitent ſinner.

Honeſty is the true beauty of the ſoul, and Sermons the excellency of a good tongue.

Four things iſſue from Sermons; prudence, temperance, fortitude and juſtice.

Orations did ever prevail amongſt the ignorant, ſo ſhould Sermons amongſt chriſtians.

Sermons gilt with words and not matter, are like images, that painted ſeem fair, but being looked into are found earth.

Sermons adorn men with wiſdom, and give them knowledge of things paſt and things to come.

Sermons rain down knowledge and underſtanding, and bring to heaven thoſe which follow them.

All the life of man which expreſſeth a worthy end, conſiſteth in contemplation and action, hearing of Sermons and imitating of them.

The vertue of wiſdom proceedeth from knowledge, and reaſon is got by hearing of Sermons.

The knowledge of good and evil cometh by hearing the word of God preached. *Baſil.*

Science is a dead knowledge of things, and cannot exchange the will to follow the known good: but Sermons are beams proceeding from that true Sun, which doth not only illuminate the underſtanding, but alſo kindleth the fire of Zeal in men's hearts. *Amb.*

The vertue of Sermons among other vertues is like the vertue of ſight among the five ſenſes.

Sermons have three eyes; memory, underſtanding and prudence.

Preachers in their Sermons reſemble heralds declaring the meſſage of their maſter.

Quanto magis quiſque in ſacris eloquiis aſſiduus fuerit, tanto ex eis uberiorem intelligentiam capit. Bern.

Omnia ſunt hominum ſubito fluitantia motu,
Tempus in æternum vox viret una Dei.

Of MEMORY.

Defin. *Memory is that which preſerveth underſtanding, and keepeth faſt thoſe things heard and learned; it is the mother of the Muſes, the treaſure of knowledge, the hearing of the deaf, and the ſight of the blind.*

THE Memory of man is like a net, which holdeth great things, and letteth the ſmall come through. *Solon.*

Before thou ſleep, apparel remembrance with what thou haſt ſaid and done waking.

No man ought to make his Memory rich by ſearching out the ſecrets of God. *Bernard.*

There is a divine Memory given of God, in which casket the jewels of wiſdom and ſcience are lockt. *Auguſt.*

Memory is the mother of the muſes.

It is folly to remember that by which we forget our ſelves.

Themiſtocles was of ſo great Memory, that he deſired to be taught the art of forgetfulneſs.

Boaſt not of the remembrance of ill, but rather be ſorry for bearing that load in thy Memory.

Memory is an enemy to reſt, and the chronicle of our misfortunes. *Aurel.*

Remembrance of good things is the key which unlocks happy Memory.

Memory is the ſoul's treaſury, and thence ſhe hath her garment of adornation.

Never trouble thy head with remembrance of idle words, but apply thy wit to underſtand deep meanings.

Writing is the tongue of the hand, and the herald of Memory.

Whatſoever thou bequeatheſt to Memory, ſuffer it to ſleep with her; after employ it, and it will have better ability.

Sur-

Surfeits and cold confound Memory. *Galen.*

The beſt remembrance is to think well, ſay well, and do well: all other are ſuperfluous.

Memory doth temper proſperity, mitigate adverſity, keeps youth under, and delights age. *Lactan.*

The remembrance of our old iniquities ought to work new repentance.

It is great wiſdom to forget other men's faults, by remembring our own offences. *Socrat.*

The firſt leſſon that *Socrates* taught his ſcholars was, *Reminiſcere.*

Memoria non eſt futurorum, nec præſentium, ſed præteritorum; unde ſenſus eſt præſentium, opinio ſeu fides futurorum, & memoria præteritorum. Ariſt.

Memoria eſt ſignatarum rerum in mente veſtigium. Cicero.

Of LEARNING.

Defin. *Learning is the knowledge and underſtanding of the arts and ſciences; ſhe is alſo the mother of vertue and perfection.*

IF a governor or captain be void of wiſdom and learning, civil policy connot be maintained, martial diſcipline wanteth her greateſt ſtay, and courage proveth raſhneſs.

Learning in a ſoldier is an armour of never-tainted proof, and a wounding dart irreſiſtible. *Vegetius.*

Learning was the firſt founder of weals publick, and the firſt crown of conqueſt.

Learning addeth to conqueſt perpetuity, when Fortune's Sun ſetteth at the firſt ſhining.

He that laboureth to inſtruct the mind with good and laudable qualities, and vertues, and honeſt diſcipline, ſhall purchaſe praiſe with men, and favour with God. *Auguſt.*

Learning is the diſplay of honour, and humility is ſiſter unto true nobility: the latter being as needful in a houſholder, as the other in a man of arms is profitable.

It neither ſavoureth of Learning, nor can be approved of wiſdom, to give over-much credit to things which ſtand without reaſon.

The

The conqueſt of *Timotheus* won by oratory and ſweet words was good; ſo were the victories of *Democritus* effected with the ſword: but in an abſolute commander let both the one and the other be reſident.

In all thy conqueſts have ſovereign regard to Learning, for therein was *Alexander* renowned, who in his conqueſt of *Thebes* ſold all the freemen (Prieſts only excepted) and in the greatneſs of the Maſſacre not only gave charge for the ſaving of *Pindarus* the Poet, but alſo himſelf ſaw both him, his houſe, and family undamnified.

Learning is the temperance of youth, the comfort of old age, ſtanding for wealth upon poverty, and ſerving for an ornament to riches. *Cicero.*

The moſt Learning and Knowledge that we have, is the leaſt part of that we be ignorant of. *Plato.*

Thoſe men are in a wrong opinion that ſuppoſe Learning to be nothing available to the government of the Commonwealth.

Sleep and labour are enemies to Learning.

It is leſs pain to learn in youth, than to be ignorant in age. *Solon.*

Man's underſtanding ſeeth, heareth, and liveth; all the reſt is blind and deaf, wanting reaſon. *Plato.*

He is much to be commended that to his good bringing up addeth vertue, wiſdom and learning.

Falſe Doctrine is the leproſy of the mind.

Be ſober and chaſt among young folk, that they may learn of thee; and among old folk ſerious, that thou mayeſt learn of them.

Nature without Learning is blind. *Plato.*

A man cannot be better accompanied than among wiſe men, nor better ſpend his time than in reading of books.

Good Learning can neither be taken away nor ſpent.

Learning maketh young men ſober, and comforteth old men; it is wealth to the poor, and treaſure to the rich. *Ariſt.*

It is no ſhame for a man to learn that he knoweth not, of what age ſoever he be. *Iſocrates.*

Of all things the leaſt quantity is to be born, ſave

of Learning and Knowledge; of which the more that a man hath, the better he may bear it.

Learn by other men's vices how filthy thine own are.

An opinion without Learning cannot be good. *Sen.*

Doctrinæ radices amaræ, fructus dulces. Bion.

Vita hominis ſine literis mors eſt, & vivi hominis ſepultura. Cicero.

Inter cuncta leges, & percunctabere doctos,
Qua ratione queas traducere leniter ævum. Horat.

Of KNOWLEDGE.

Defin. *Knowledge is that underſtanding which we have both of our Creator, and of his works and will, and of our own ſelves; it is the ſtore-houſe of all wiſdom, and the beginning of our ſalvation.*

KNowledge is of ſuch a quality, that the more a man knoweth, the more he increaſeth his deſire to know.

The knowledge of all things is profitable, but the abuſe of any thing is uncomely.

To know and not be able to perform, is a double miſ-hap. *Solon.*

Experience with inſtruction is the beſt way to perfection.

It is more to know how to uſe the victory, than to overcome.

He that wanteth Knowledge, ſcience and nurture, is but the ſhape of a man, though never ſo well beautified with the gifts of nature.

Alexander the Great, made ſo great account of Knowledge and Learning, that he was wont to ſay, he was more bound to *Ariſtotle* for giving him Learning, than to his Father *Philip* for his life; ſith the one was momentary, and the other not to be blotted out with oblivion.

Learning and Knowledge is of good men diligently ſought for, and carefully kept in their boſoms, to the end that thereby they may know ſin, and eſchew the ſame; and know vertue, and attain unto it: for if it be not applied thereunto of them that have it, ſhe leaveth in them her whole duty undone. *Plato.*

Perfect hearing is a great help in a man to obtain Knowledge. *Iſocrates.*

In

In war iron is better than gold; and in man's life knowledge is to be preferred before riches. *Socrates.*

The *Ægyptians* accounted it a moſt intolerable calamity to endure but for three days the darkneſs which God ſent unto them by *Moſes:* how much more ought we to be afraid when we remain all our life in the night of ignorance?

Doubtfulneſs and untruth are the daughters of ignorance.

Above all things we ſhould have a care to keep the body from diſeaſes, the ſoul from ignorance, and the city from ſedition. *Pythag.*

The beſt knowledge is for a man to know himſelf. *Socrates.*

He that well knoweth himſelf, eſteemeth but little of himſelf; he conſidereth from whence he came, and whereunto he muſt go, he regardeth not the vain pleaſures of this brittle life, but extolleth the law of God, and ſeeketh to live in his fear. But he that knoweth not himſelf is ignorant of God, wilful in wickedneſs, unprofitable in his life, and utterly graceleſs at his death. *Macrob.*

The underſtanding and knowledge of vain men is but beaſt-like to thoſe that are poſſeſſed with the heavenly ſpirit, which is ſecret and hid; and when as they ſpeak and utter their knowledge, all other ought to be ſilent.

Knowledge ſeemeth to be a thing indifferent both to good and evil.

Socrates thanked God only for theſe three things: firſt, that he had made him a man, and not a woman; ſecondly, that he was born a *Grecian*, and not a *Barbarian*; thirdly, that he was a philoſopher, and not unlearned: eſteeming the gifts of nature and fortune of no value, unleſs they be beautified with the gifts of the mind.

Experience is the miſtreſs of age.

Cunning continueth when all other worldly wealth is waſted.

He that knoweth not that which he ought to know, is a brute beaſt among men: he that knoweth no more than he hath need of, is a man among brute beaſts:

and he that knoweth all that may be known, is a God among men. *Pythag.*

He is ſufficiently well learned, that knoweth how to do well: and he hath power enough that can refrain from doing evil. *Cicero.*

To lack knowledge is a very evil thing; to think ſcorn to learn is worſe: but to withſtand and repugn the truth againſt men of Knowledge teaching the truth, is worſt, and fartheſt from all grace.

No ſcience is perfect that is not grounded on infallible principles.

Solon, who was taught by much experience and reading, wrought many things for the profit of the weal publick.

A man that is rich in Knowledge, is rich in all things, for without it there is nothing; and with it what can be wanting? *Solon.*

Endeavour thy ſelf to do ſo well, that others may rather envy at thy knowledge, than laugh at thy ignorance.

Licet omnes ſcientiæ nobiles ſint, tamen divina eſt nobilior, quia ejus ſubjectum eſt nobilius. Ariſt.

Of ELOQUENCE.

Defin. *Eloquence or Oratory is an Art which teacheth the laudable Manner of well-ſpeaking; it is the Ornament of the brain, and the gilt ſometimes to an evil-reputed matter.*

THE ſpeech of a man is a divine work, and full of admiration; therefore we ought at no time to pollute our tongues with vile and filthy talk.

Brevity is a great praiſe of Eloquence. *Cicero*

Speech is the nouriſhment of the ſoul, which only becomes odious and corrupt by the wickedneſs of men. *Iſocrates.*

It is a ſpecial vertue to ſpeak little and well.

Silence is a ſweet Eloquence: for fools in their dumbneſs are accounted wiſe.

Many through Eloquence make a good matter ſeem bad, and a bad matter ſeem good.

Eloquence hath a double fountain: the one internal, proceeding from the mind, called the Divine guide; the other external, uttered in ſpeech, called the meſſenger of conceits and thought. *Cicero.*

Internal

Internal Oratory aims at friendſhip towards a man's ſelf, reſpecting only the mark of vertue, through the inſtructions of philoſophy.

External Eloquence aims at friendſhip towards others, cauſing us to ſpeak and teach whatſoever is fruitful and profitable for every one.

Internal ſpeech maketh a man always agree with himſelf, it cauſeth him never to complain, never to repent; it maketh him full of peace, full of love and contentation in his own vertue; it healeth him of every rebellious paſſion which is diſobedient to reaſon, and of all contentions between wit and will.

External carrieth with it all the force and efficacy to perſuade.

Eloquence is made by air, beaten and framed with articulate and diſtinct ſound; yet the reaſon thereof is hard to be comprehended by human ſenſe. *Quin.*

Words are the ſhadows of works, and Eloquence the ornament to both.

When the lips of perfect Eloquence are opened, we behold, as it were in a temple, the goodly ſimilitudes and images of the ſoul.

It is not ſo neceſſary that the orator and the law ſhould agree in one and the ſame thing, as it is requiſite the life of a philoſopher ſhould be conformable with his doctrine and ſpeech.

Eloquence is a profeſſion of ſerious, grave and weighty matters, and not a play conſtantly uttered to obtain honour only.

All Oratory ought to have reaſon for a foundation, and the love of our neigbbour for a mark to aim at.

The tongue is a ſlippery inſtrument, and bringeth great danger to thoſe that either neglect or defile it.

If Eloquence be directed with a religious underſtanding, it will ſing us a ſong tuned with all the concords of true harmony of vertue.

Eloquence ought to be like gold, which is then of greateſt price and value, when it hath leaſt droſs in it.

A dry and thirſty ear muſt be watred with Eloquence, which is good to drink: and that Eloquence, grounded upon reaſon only, is able to content and ſatisfy the hearing.

The goodlieſt aſſembly in the world is where the graces and muſes meet together.

Unprofitable Eloquence is like Cypreſs-trees, which are great and tall, but bear no fruit.

Babbling Orators are the thieves of time, and compared to empty veſſels, which give greater ſound than they that are full.

The tongue by Eloquence ſerveth both to perfect and inſtruct others, and likewiſe to hurt and corrupt others.

There be two only times for a man to ſhew Eloquence: the one, when the matter is neceſſary; the other, when a man ſpeaketh that which he knoweth.

Great men ought to be conſiderate in their ſpeech, and to be eloquent in ſententious words, of another phraſe than that of the vulgar ſort; or elſe to be ſilent, wanting the vertue of Eloquence. *Guevar.*

Men ought to be more conſiderate in writing than in ſpeaking, becauſe a raſh and indiſcreet word may be corrected preſently; but that which is written can no more be denied or amended but with infamy.

Oratory is the ſpur to arms, for the eloquent Oration of *Iſocrates* was the firſt trumpet that gave *Philip* an alarm to the *Aſian* wars, which *Alexander* his ſon without intermiſſion ended.

Ut hominis decus eſt ingenium, ſic ingenii lumen eſt eloquentia. Cicero.

Orationis facultas præcipuum naturæ humanæ bonum eſt.

Of POETRY.

Defin. *A Poet was called* Vates, *which is as much as Divine Fore-ſeer, or Prophet: and of this Word* Carmina, *which was taken for Poeſy, came this word Charm, becauſe it is a divine inchantment to the ſenſes, drawing them by the ſweetneſs of delightful numbers to a wondrous admiration. The* Greeks *derive a Poet from this Word* ποιεῖν, *which ſignifieth to make; and we following it, call a Poet a maker; which name how great it is, the ſimpleſt can judge; and Poetry* Ariſtotle *calleth an art of imitation, or, to ſpeak metaphorically, a ſpeaking picture.*

WItty Poems are fit for wiſe heads, and examples of honour for ſuch as triumph in vertue.

Think

Think thy ſelf to be a good Orator and Poet, when thou canſt perſuade thy ſelf to do that which thou oughteſt.

A King ought now and then to take pleaſure in hearing and reading of comedies; becauſe thereby he may perceive and hear many things done in his realm, which otherwiſe he ſhould not know. *Iuv.*

Poetry quickneth the wit, ſweetneth the diſcourſe, and tickleth the ear.

Poetry applied to the praiſes of God knitteth the ſoul unto him, ſoundeth the ſenſes, moderateth griefs, and tempereth hatred. *Guevara.*

Art is taught by art, but Poetry only is the gift of God.

As the ſeal leaveth the impreſſion of his form in wax; ſo the learned Poet ingraveth his paſſions ſo perfectly in men's hearts, that the hearer almoſt is tranſformed into the author.

A corrupt ſubject defraudeth Poetry of her due praiſe.

A true Poet in his lines forgetteth profane pleaſure, but approveth doctrine.

Love heateth the brain, and anger maketh a Poet. *Juvenal.*

Poetry is another nature, making things ſeem better than they are by nature.

Impious Poets make themſelves contemptible.

It was written of *Socrates* that he was ill-brought up to Poetry, becauſe he loved the truth.

He which firſt invented the Iambick verſifying, to bite and quip, was the firſt that felt the ſmart thereof.

Eaſe is the nurſe of Poetry. *S. P. S.*

Poets are born, but Orators are made.

O ſacer & magnus vatum labor! omnia fato
Eripis, & donas populis mortalibus ævum.
Carmina quam tribuent, fama perennis erit.

Of ADMIRATION.

Defin. *Admiration is a paſſion of the ſoul, which by a ſudden apprehenſion exalteth the powers, and makes them as in a trance ſleeping in judgment of the preſent object, thinking all things to be wonderful that it beholdeth.*

THey are unfortunate princes, that neither will be taught to admire themſelves, nor wonder at their faults. *Pet.*

In vain is he fortified with terror, that is not guarded with Love and Admiration.

They ſhould liſt to do leaſt that may do what they will, either in art or admiration.

He that will loſe a friend to be rid of a foe, may be admired for his policy, but not for his charity.

Princes for all their admirations, buy their quiet with wrongs.

It is better for a few eyes to make a little river, than for all ſights to infer an admiration.

Realms get nothing by change, but Perils and Admiration.

Depth of words, height of courage, and largeneſs of magnificence get Admiration.

Some by admiring other men's vertues, become enemies to their own vices. *Bias.*

Wiſdom doth prefer and admire the unjuſteſt peace before the juſteſt war.

It is a ſign of a malicious mind, not to admire the man that is worthy of Admiration. *Marc. Aurel.*

He that from a man of Strength and Admiration takes away his right, augmenteth his ſtrength, and gives him more right.

Over-ſhadowing providence blinds the ſharpeſt and moſt admired counſels of the wiſe, that they cannot diſcern their nakedneſs. *Hermes.*

Admire with love, and love with joy in the midſt of woe. *S. P. S.*

Ill-perſuading want, wronged patience, looſeneſs and force, are the breeders of civil wars and admiration.

Men wholly uſed to war, wonder at the name of peace.

They which are brought up in Admiration and Blood, think it beſt fiſhing in troubled waters.

The weather-like vulgar are apt to admire every thing, and ready to turn as often as the tide. *Socrat.*

It were a wonder beyond wonder, if injuſtice ſhould keep what impiety hath gotten.

An

An eaſy-yielding zeal quickly is overcome with admitting of gravity's eloquence.

It is no wonder that the armed power doth either find right, or make right; for what may he not, that may what he will?

Admiratio peperit Philoſophiam.

Admiratio quæ magna eſt, non parat Verba, ſed ſilentium.
Nil admirari prope res eſt una, Numici,
Soláque, quæ poſſit hominem ſervare beatum. Hor.

Of SCHOOLS.

Defin. *A School is the Nurſery of Learning, or the Storehouſe from whence the Mind fetcheth Inſtructions and Riches, adorning the Soul with mental Vertues and divine Knowledge.*

TYranny is vile in a School-maſter: for youth ſhould rather be trained with courteſy than compulſion.

Becauſe youth by nature is wild, therefore ſhould School-maſters break them by gentleneſs.

That child is groſs-witted, which being throughly School-taught, continues ſtill barbarous.

Women prove the beſt School-maſters, when they place their delight in inſtructions.

Women ought to have as great intereſt in ſchools as men, though not ſo ſoon as men; becauſe their wits being more perfect, they would make mens reputations leſs perfect.

Two things are to be regarded in Schools, and by School-maſters: firſt, wherein children muſt be taught; next, how they ſhould be taught.

Grammar is the door to ſcience, whereby we learn to ſpeak well and exactly.

Education is a ſecond nature, and the principles learnt in Schools the beſt education.

The nature of man is like a pair of balances guided by School-rules and cuſtom.

If the royaleſt-born creature have not his nature refined with School-rudiments, it is groſs and barbarous.

A phyſician's ſtudy is the School of philoſophy. *Muſonius.*

Nature not manured with knowledge, bringeth forth nothing but thiſtles and brambles.

Nature in ſome ſort is a School of decency, and teacheth rules of honeſt civility.

The beſt wiſdom is to know a man's ſelf: and learning and Schools firſt bring that knowledge.

Man's nature, being the inſtinct and inclination of the ſpirit, is better by School-rudiments.

The want of School-doctrine is the firſt corruption of nature.

Lions are tamer than men, if doctrine did not bridle them.

Schools tame nature, and tamed nature is perfect vertue.

Every good beginning cometh by nature, but the progreſs by School-education.

Courage and greatneſs is as much aſpired to in Schools as from nature.

Educatio eſt prima, ſecunda, tertia pars vitæ: ſine qua omnis doctrina eſt veluti armata injuſtitia.

——Nunc adbibe puro
Pectore verba, puer, nunc te melioribus offer.
Quo ſemel eſt imbuta recens, ſervabit odorem
Teſta diu. Horat.

Of IGNORANCE.

Defin. *Ignorance is that defect which cauſeth a man to judge evil of things, to deliberate worſe; not to know how to take the advantage of preſent good things, but to conceive ill of whatſoever is good in man's life.*

IT proceedeth of a light judgment to credit all things that a man heareth, and to do all things that he ſeeth. *Socrat.*

Ignorance hath the boldeſt face.

To abound in all things, and not to know the uſe of them, is plain penury.

It is a great ſhame for an old man to be ignorant in the knowledge of God's law.

Idleneſs engendreth ignorance, and ignorance engendreth error.

There is nothing worſe than to live beaſtly, and out of honeſt order; and the greateſt and moſt evident cauſe thereof is the ſin of ignorance, which is an utter enemy to knowledge. *Plato.*

Through want of wit cometh much harm, and by means of ignorance much good is left undone.

Where there is no capacity, there perſuaſions are in vain. *Socrates.*

To rule without regard, to urge without reaſon, and to laugh immoderately, are manifeſt ſigns of ignorance.

Ignorance in adverſity is a bleſſing, in proſperity a ſcorn, in ſcience a plague.

He that knoweth not how much he ſeeketh, doth not know when to find that which he lacketh.

There can be no greater ignorance than preſumption.

Ignorance is no excuſe for faults, ſith we have power of knowledge.

It is better to be unborn than untaught: for ignorance is the root of misfortune. *Plato.*

Ignorance is never known to be ignorance, till it be matched with knowledge.

The ignorant man hath no greater foe than his own ignorance, for it deſtroyeth where it liveth. *Lactan.*

He is but an ignorant muſician, that can ſing but one ſong; but he is more accurſed that knoweth no vertue.

Ignorance is a dangerous and ſpiritual poiſon, which all men ought warily to ſhun. *Greg.*

Ignorance is a ſickneſs of the mind, and the occaſion of all errors.

The ſoul of man receiving and comprehending the divine underſtanding, conducteth all things rightly and happily; but if ſhe be once joyned with Ignorance, ſhe worketh clean contrary: and the underſtanding is unto the ſoul as the ſight to the body. *Auguſt.*

From their lewd mother Ignorance iſſue two daughters, Falſhood and Doubt.

Ignorance believeth not what it ſeeth.

He that is ignorant in the truth, and led about with opinions, muſt needs err.

Ignorance is a voluntary misfortune.

Ignorance is the mother of error.

The harder we recover our health, becauſe we were ignorant that we were ſick.

From ſmall errors, not let at the beginning, ſpring oft-times great and mighty miſchiefs.

The chiefeſt cauſe and beginning of error is, when men

men imagine thoſe things to pleaſe God, which pleaſe themſelves; and thoſe things to diſpleaſe God, wherewith they themſelves are diſcontented.

An error begun is not to be overcome with violence, but with truth.

Cuſtom, though never ſo ancient, without truth, is but an old error. *Cyprian.*

He that erreth before he knows the truth, ought the ſooner to be forgiven. *Cyprian.*

A wilful-minded man is ſubject to much error.

Unicum eſt bonum ſcientia: & malum unicum ignorantia. Imperitiam comitatur temeritas.

Of GOODNESS.

Defin. *Goodneſs is that which includeth in it ſelf a dignity that ſavoureth of God and his works, having a perpetuity and ſtedfaſtneſs of godly ſubſtance.*

GOodneſs in general makes every one think the ſtrength of vertue in another, whereof they find the aſſured foundation in themſelves. *Plato.*

As oft as we do good, we offer ſacrifice.

It is too much for one good man to want.

A man may be too juſt and too wiſe, but never too good. *Socrat.*

The humour of youth is ever to think that good, whoſe Goodneſs he ſeeth not.

There is no good unleſs it be voluntary.

A good man's wiſh is ſubſtance, faith and fame;
Glory and grace according to the ſame.

A man is not to be accounted good for his age, but for his charitable actions.

He may worthily be called good, who maketh other men fare the better for his Goodneſs.

Thou canſt not be perfectly good when thou hateſt thine enemy; what ſhalt thou then be when thou hateſt him that is thy friend? *Socrates.*

There is no greater delectation and comfort to a good man, than to be ſeen in the company of good men. *Plato.*

The farther a good man is known, the farther his vertues ſpread, and root themſelves in men's hearts and remembrance.

What-

Whatſoever is right and honeſt and joyned with vertue, that alone is good.

He that is mighty is not by and by good; but he that is good is preſently mighty. *Iſocrates.*

The Goodneſs that proceedeth from an ignorant man, is like the herbs that grow upon a dunghil.

Riches will decay, proſperity may change: but Goodneſs doth continue till death.

The more our Grace and Goodneſs doth increaſe, the more our ſouls addreſs themſelves to God. *Baſil.*

As God is all Goodneſs, ſo loveth he all good things, as righteouſneſs and vertue; and hateth vice and wickedneſs.

The goodneſs of the ſoul is the moſt principal and chiefeſt Goodneſs that can be. *Plato.*

Vir bonus & prudens (qualem vix reperit unum
Millibus è cunctis hominum conſultus Apollo)
Judex ipſe ſui totum ſe explorat ad unguem.
Difficile eſt hominibus perſuadere, bonitatem propter ipſam diligendam. Cicero.

Of COMFORT.

Defin. *Comfort is an eaſe, help, or conſolation in our troubles and adverſities, which disburthening the mind, reſtores it to calm and quiet patience.*

COmfort in extremity healeth many wounds, pacifieth the diſcontented heart, and governeth the mind.

Troubles are but inſtructions to teach men wit: for by them thou mayeſt know falſhood from faith, and thy truſty friend from thy traiterous foe.

Deſpair not when all worldly means are done: for God will raiſe thee, if thou truſt in him. *Auguſt.*

Grieve not at afflictions, for they are the rods wherewith God beateth his children.

There is nothing grievous, if the thought make it not ſo.

Art thou backbited? rejoyce, if guiltleſs; if guilty, amend.

Be not diſcontented at the loſs of children, for they were born to die.

There is nothing the world can take away, becauſe the

the world giveth nothing: fame periſheth, honours fade, wealth decayeth: only true riches is our conſtancy in all caſualties. *Aurel.*

All things are vanity which are under the ſun, all things continual labour and travel: what hath a man to mourn for then, when all things he can loſe in this life are but fading and miſerable?

That comfort is vain that taketh not away the grief. *Plato.*

To a mind afflicted with ſorrow, the beſt remedy is, to defer counſel until the party be more apt to take conſolation. *Marc. Aurel.*

Let not ſorrow over much moleſt thee; for when thou haſt wept thy worſt, grief muſt have an end.

Wrong is the trial of thy patience.

Sickneſs is the priſon of the body, but comfort the liberty of the ſoul. *Plato.*

The beſt comfort to a miſer is, to behold the overflow of his wealth.

The ſuſpectleſs, the temperate, and the wiſe men are never uncomfortable.

By ſorrow the heart is tormented; by comfort, when it is half dead it is revived.

Sad ſighs write the woes of the heart; and kind ſpeeches comfort the ſoul in heavineſs.

Aſſurance puts away ſorrow, and fear poiſons comfort. *Stobæus.*

He that will be truly valiant, muſt neither let joy nor grief overcome him: for better not to be, than to be a bond-ſlave to paſſion.

He that coveteth comfort without ſorrow, muſt apply his wit in following wiſdom.

To friends afflicted with ſorrow, we ought to give remedy to their perſons, and conſolation and comfort to their heart.

The multiplying of Comfort is the aſſwaging of cares. *Solon.*

In the midſt of all thy cares let this be thy chiefeſt Comfort; hard things may be mollified, ſtrait things may be looſened, and little things ſhall never grieve him that can handſomely bear them.

Sorrow ſeldom taketh place in him that abſtaineth from

from four things: that is, from haſtineſs, wilful frowardneſs, pride, and ſloth.

Mala de te loquuntur homines, ſed mali: non de te loquuntur, ſed de ſe.

Flebile principium melior fortuna ſequuta eſt.

Of PATIENCE.

Defin. *Patience is an habit that conſiſteth in ſuſtaining ſtoutly all labours and griefs for the love of honeſty: it is that excellent good thing that keepeth the tranquility of our ſpirit as much as may be in adverſities: and not to complain of that which is uncertain.*

PAtience is a voluntary adventuring of hard things for the deſire of vertue. *Socrates.*

The remedy of injuries is, by continual patience to learn to forget them. *Pub.*

He is worthy to be counted courageous, ſtrong and ſtout, who doth not only with patience ſuffer injuries, rebukes and diſpleaſures done unto him, but alſo doth good againſt thoſe evils. *Ariſt.*

Better it is to offer thy ſelf in triumph, than to be drawn to it by diſhonour. *Appian.*

It is a ſpecial ſign of heroical magnanimity to deſpiſe light wrongs, and nothing to regard mean adventures.

It is good to forbear to talk of things needleſs to be ſpoken: but it is much better to conceal things dangerous to be told.

Patience is ſo like fortitude, that it ſeemeth ſhe is either her ſiſter or her daughter.

The common ſort do take revenge for their credit: but noble minds forgive for their vertue.

Patience without Comfort brings peril of conſumption.

It is a pleaſant tarrying that ſtayeth from evil doing.

The end of patience is the expectation of promiſes.

That is to be born with patience, which cannot be redreſſed with carefulneſs.

It is not merit to ſuffer perſecutions, if we have no patience therein.

It is more ſafety to forget an injury, than to revenge it. *Auxel.*

The

The ſweeteſt ſalve for miſery is Patience, and the only medicine for want is content.

Patience is the beſt ſalve againſt love and fortune.

To ſuffer infirmities, and diſſemble miſhap; the one is the office of a conſtant ſick man, the other of a conſtant ſtateſman.

To be diſcreet in proſperity, and patient in adverſity, is the true motion and effect of a vertuous and valiant mind, *Cicero.*

Quintus Fabius, after he had been Conſul, diſdain'd not to march under the enſigns of other Conſuls.

Patience being oft provoked with injuries, breaketh forth at laſt into fury.

It is good for a good man to wiſh the beſt, to think upon the worſt, and patiently to ſuffer whatſoever doth happen.

Humility, patience, and fair ſpeech, are the pacifiers of wrath aud anger.

He ſeemeth to be perfectly patient, that in his fury can ſubdue his own affections.

Patience and Perſeverance are two proper notes whereby God's children are truly known from hypocrites, counterfeits, and diſſemblers. *Auguſt.*

In ſuffering of afflictions Patience is made more ſtrong and perfect.

The troubles that come of neceſſity, ought to be born with boldneſs and good courage.

The beſt way for a man to be avenged, is to contemn injury and rebuke, and to live with ſuch honeſty and good behaviour, that the doer of wrong ſhall at laſt be aſhamed thereof, or at the leaſt loſe the fruit of his malice; that is, he ſhall not rejoyce, nor have glory of the hinderance and damage. *Plato.*

Serpens, ſitis, ardor, arenæ,
Dulcia virtuti; gaudet patientia duris.
Leniter ex merito quicquid patiare ferendum eſt.

Of FRIENDSHIP.

Defin. *Friendſhip is a perpetual community of will, the end whereof is fellowſhip of life; and it is framed by the profit of a long continued love. Friendſhip is alſo an inveterate and ancient love, wherein is more pleaſure than deſire.*

Friend-

FRiendſhip is a perfect conſent of things appertaining as well unto God as to man, with benevolence and charity.

Friendſhip in good men is a bleſſing, and ſtable connexing of ſundry wills, making of two perſons one, in having and ſuffering: and therefore a Friend is properly called a ſecond ſelf, for that in both men is one mind and poſſeſſion; and that which is more, a man rejoyceth more at his friend's good hap than he doth at his own. *Aurel.*

True and perfect Friendſhip is to make one heart and mind of many hearts and bodies.

It is the property of true friends to live and love together: but feigned friends fly from a man in time of trial.

Friendſhip judgeth without partiality, and affection winketh at apparent follies.

A friend's love cannot be recompenſed with riches, when for his friend he putteth his life in jeopardy.

To diſſuade a man in a courſe of honour, were not the part of a friend; and to ſet one forward in folly, is no diſcretion in a man.

Friends meeting after long abſence, are the ſweeteſt flowers in the garden of true affection.

The love of men to women is a thing common and of courſe; but the friendſhip of man to man is infinite and immortal. *Plato.*

The fellowſhip of a true friend in miſery is always ſweet, and his counſels in proſperity are always fortunate.

Friendſhip, being an equity of reciprocal good will, is of three kinds; the one of neighbourhood, the other hoſpitaliay, the laſt love. *Ariſt.*

Love is confirmed either by gifts, or ſtudy of vertue: then groweth it from a paſſion to a perfect habit, and ſo leaveth the name of love, and is called Friendſhip: which no time can violate.

We ought to uſe a friend like gold, to try him before we have need.

He is a ttue friend, whoſe care is to pleaſure his friend in all things, moved thereunto by a meer goodwill which he beareth unto him. *Ariſt.*

It

It is no ſmall grief to a good nature to try his friend. *Eurip.*

To beg a thing at a friend's hand, is to buy it.

Perfect amity conſiſteth in equality and agreeing of the minds.

A friend unto a friend neither hideth ſecret, nor denieth money.

The want of friends is perilous, but ſome friends prove tedious.

The words of a friend joyned with a true affection give life to the heart, and comfort to a care-oppreſſed mind. *Chilo.*

No deſigning man can be a true friend.

Friends ought always to be tried before they are truſted; leſt ſhining like a carbuncle, as if they had fire, they be found when they be touched to be without faith.

Good-will is the beginning of friendſhip, which by uſe cauſeth friendſhip to follow.

If thou deſireſt to be thought a friend, it is neceſſary that thou do the works that belong unto a friend.

Among friends there ſhould be no cauſe of breach; but with a diſſembler no care for reconciliation.

He is a friend indeed that lightly forgetteth his friend's offence.

Proud and ſcornful people are perilous friends.

Friendſhip ought to be founded on equalneſs: for where equality is not, Friendſhip cannot long continue. *Cicero.*

Where true friends are knit in love, there ſorrows are ſhared equally.

Friends muſt be uſed as muſicians tune their ſtrings, who finding them in diſcord do not break them, but rather by intention or remiſſion frame them to a pleaſant concent.

In muſick there are many diſcords, before they can be framed to a Diapaſon: and in contracting of good will, many jars before there be eſtabliſh'd a true and perfect friendſhip,

A friend is in proſperity a pleaſure, in adverſity a ſolace, in grief a comfort, in joy a merry companion, and at all times a ſecond ſelf.

A

A friend is a precious jewel, within whoſe boſom he may unload his ſorrows, and unfold his ſecrets.

As fire and heat are inſeparable, ſo are the hearts of faithful friends. *Ariſt.*

He that promiſeth ſpeedily, and is long in performing, is but a ſlack friend.

Like as a phyſician cureth a man ſecretly, he not ſeeing it: ſo ſhould a good friend help his friend privily, when he knoweth not thereof.

The injury done by a friend is much more grievous than the wrongs wrought by an enemy.

Friendſhip is given by nature for help to vertue, not for a companion of vices.

Friendſhip ought to reſemble the love between man and wife, that is, of two bodies to be made one will and affection.

The property of a true friend is, to perform more than he promiſeth; but the condition of a diſſembler is, to promiſe more than he meaneth to perform.

Great proffers are meet to be uſed to ſtrangers, and good turns to true friends.

If thou intendeſt to prove thy friend, ſtay not till need and neceſſity urgeth thee; leſt ſuch trial be not only unprofitable and without fruit, but alſo hurtful and prejudicial.

The opinion of vertue is the fountain of Friendſhip.

Feigned friends reſemble crows, that fly not but toward ſuch places where there is ſomething to be fed upon.

He that ſeeketh after a ſwarm of friends, commonly falleth into a waſp's neſt of enemies.

Friendſhip oftentimes is better than conſanguinity.

A friendly admonition is a ſpecial point of true friendſhip.

It is beſt to be praiſed of thoſe friends, that will not ſpare to repehend us, when we are blame-worthy.

He that will not hear the admonition of a friend, is worthy to feel the correction of a foe.

He which goeth about to cut off friendſhip, doth even as it were go about to take the Sun from the world. *Cicero.*

There is no more certain token of true friendſhip, than

than is conſent and communicating of our cogitations with another. *Cicero.*

Unity is the eſſence of amity.

He that hath no friend to comfort him in his neceſſity, lives like a man in a wilderneſs, ſubject to every beaſt's tyranny. *Bias.*

Believe after trial, and judge before friendſhip.

The fault which thou ſuffereſt in thy friend, thou committeſt in thy ſelf.

Shew faithfulneſs to thy friend, and equity to all men. *Protag.*

No wiſe man will chuſe to live without friends, although he have plenty of worldly wealth.

Though a wiſe man be contented and ſatisfied with himſelf: yet will he have friends, becauſe he will not be deſtitute of ſo great a vertue.

There be many men that want not friends, and yet lack true friendſhip.

Never admit him for thy friend, whom by force thou haſt brought into ſubjection.

He is not meet to be admitted as a faithful friend, who is ready to enter amity with every one.

Admit none to be thy friend, except thou firſt know how he hath dealt with his other friends before: for look how he hath ſerved them, ſo will he likewiſe deal with thee.

The agreement of the wicked is eaſily upon a ſmall occaſion broken, but the friendſhip of the vertuous continueth for ever. *Hermes.*

As mighty floods, by how much they are brought into ſmall rivers, by ſo much they loſe of their ſtrength: ſo friendſhip cannot be amongſt many without abating the force thereof. *Plato.*

Be ſlow to fall into friendſhip; but when thou art in, continue firm and conſtant. *Socrates.*

Illud amicitiæ quondam venerabile nomen
Proſtat, & in quæſtu pro meretrice ſedet.
Amicitiâ majus nil dedit natura, nec varius.
Vive ſine invidia, molleſque inglorius annos
Exige, amicitias & tibi junge pares. Ovid.

Of TEMPERANCE.

Defin. *Temperance is that light which driveth away round about*

about her the darkneſs and obſcurity of paſſion: ſhe is of all the vertues moſt wholſome; for ſhe preſerveth both publickly and privately human ſociety, ſhe lifteth up the ſoul miſerably thrown down in vice, and reſtoreth her again into her place. It is alſo a mutual conſent of the parts of the ſoul, cauſing all diſorder and unbridled affections to take reaſon for a rule and direction.

TEmperance calleth a man back from groſs affections and carnal appetites, and letteth him not to exceed, neither in fooliſh nor in ungodly ſorrowing. *Solon.*

A young man untemperate and full of carnal affection, quickly turneth the body into age and feeble infirmities. *Anaxagoras.*

He cannot commend temperance that delighteth in pleaſure, nor love government that liketh riot.

Conſtancy and temperance in our actions make vertue ſtrong.

Men muſt eat to live, and not live to eat.

In private families continence is to be praiſed; in publick offices, dignity.

Intemperance is the fountain of all our perturbations.

The pride of the fleſh is to be curbed and reſtrained with the ſharp bit of abſtinence. *Ariſt.*

The moderation of the mind is the felicity thereof.

Frugality is the badge of diſcretion; riot of intemperance.

He that is not puffed up with praiſe, nor afflicted with adverſities, nor moved by ſlanders, nor corrupted by benefits, is fortunately temperate.

He that fixeth his whole delight in pleaſure, can never be wiſe and temperate.

Temperance by forbearing to be revenged reconcileth our enemies, and by good government conquers them.

Temperance is rich in moſt loſſes, confident in all perils, prudent in all aſſaults, and happy in it ſelf. *Her.*

It is not Temperance which is accompanied with a fearful mind: but that is true Temperance where the heart hath courage to revenge, and reaſon power to reſtrain the heart.

Trim

Trim not thy houſe with tables and pictures, but paint and gild it with Temperance; the one vainly feedeth the eyes, the other is an eternal ornament which cannot be defaced. *Epictetus.*

Temperance is ſo called, becauſe it keepeth a mean in all thoſe things which belong to the delighting of the body. *Ariſt.*

Temperance crieth, *Nè quid nimis. Solon.*

The parts of Temperance are modeſty, ſhamefac'dneſs, abſtinence, continency, honeſty, moderation, ſparingneſs and ſobriety. *Plato.*

Juſtice may not be without Temperance, becauſe it is the chief point of a juſt man to have his ſoul free from perturbations.

Heroical vertues are made perfect by the mixture of Temperance and Fortitude; which ſeparated become vicious.

A temperate man which is not courageous, quickly becometh a coward and faint hearted.

Temperance is the mother of all duty and honeſty.

In Temperance a man may behold modeſty without any perturbation of the ſoul.

Temperance compelleth men to follow reaſon, bringeth peace to the mind, and mollifieth the affections with concord and agreement. *Socrates.*

He is worthy to be called a moderate perſon, who firmly governeth and bridleth (through reaſon) the vice of ſenſuality, and all other groſs affections of the mind. *Aurel.*

Nihil reperiri poteſt tam eximium, quàm iſtam virtutem moderatricem animi, temperantiam, non latere in tenebris, neque eſſe abditam, ſed in luce. Cicero.

Non poteſt temperantiam laudare is qui ponit ſummum bonum in voluptate: eſt enim temperantia libidinum inimica.

Of INNOCENCY.

Defin. *Innocency is an affection of the mind ſo well framed, that it will hurt no man either by word or deed, a tower of braſs againſt ſlanderers, and the only balm or cure of a wounded name, ſtrengthening the conſcience, which by it knoweth its own purity.*

There

THere can be no greater good than innocency, nor worſe evil than a guilty conſcience.

The innocent man is happy, though he be in *Phalaris*'s bull.

Great callings are little worth, if the mind be not content and innocent.

The heart pricked with deſire of wrong, maketh ſick the innocency of the ſoul,

Riches and honour are broken pillars, but Innocency is an unmoving column.

Innocency and prudence are two anchors, that cannot be torn up by any tempeſt.

Innocency will be your beſt guard, and your integrity will be a coat of mail unto you.

Innocency, to God is the chiefeſt incenſe: and a conſcience without guile is a ſacrifice of the ſweeteſt ſavour. *Aug.*

Innocency, being ſtopped by the malignant, taketh breath and heart again to the overthrow of her enemies. *Cicero.*

As fire is extinguiſh'd by water, ſo Innocency doth quench reproach.

Of all treaſures in a common-wealth, the innocent man is moſt to be eſteemed.

Innocency is in ſome ſort the effect of regeneration. *Bern.*

Religion is the ſoul of Innocency, moving in an unſpotted conſcience.

Innocency is built upon divine reaſon.

Human happineſs conſiſteth in Innocency of the ſoul and uncorrupt manners.

All Innocency conſiſteth in mediocrity, as all vice doth in exceſs.

Innocency is a good which cannot be taken away by torment. *Marc. Aurel.*

Innocency is the moſt profitable thing in the world, becauſe it maketh all things elſe profitable.

Innocency, Palm-like, groweth in deſpite of oppreſſion.

Beauty is a flower ſoon withered, health is ſoon altered, ſtrength by incontinence abated; but Innocency is divine and immortal.

Inno-

Innocency is an aſſured comfort, both in life and death.

As length of time diminiſheth all things; ſo Innocency and Vertue increaſe all things.

The fear of death never troubleth the mind of an innocent man. *Cicero.*

Age breedeth no defect in Innocency, but Innocency is an excellency in age.

Nature, reaſon and uſe, are three neceſſary things to obtain Innocency by. *Lactan.*

Ut Nepenthes herba addita poculis omnem convivii triſtitiam diſcutit; ità bona mens inſita nobis omnem vitæ ſolicitudinem abolet.

Integer vitæ, ſceleriſque purus,
Non eget Mauri jaculis, &c. Horat.

Of KINGS.

Defin. *Kings are the ſupreme governors and rulers over States and Monarchies, placed by the hand of God, to figure to the world his almighty power. If they be vertuous they are the bleſſings of the realm; if vicious, ſcourges allotted for their ſubjects iniquities.*

THE Majeſty of a Prince is like the lightning from the *Eaſt*; and the threats of a King like the noiſe of thunder.

Kings have long arms, and rulers large reaches.

The life of a Prince is the rule, the ſquare, the frame and form of an honeſt life; according to the which their ſubjects frame the manner of their lives, and order their families: and rather from the lives of Princes do ſubjects take their patterns and examples, than from their laws.

Subjects follow the example of their Princes, as certain flowers turn according to the ſun. *Horace.*

Princes are never without flatterers to ſeduce them, ambition to deprave them, and deſires to corrupt them. *Plato.*

It belongeth to him that governeth, to be learned, the better to know what he doth; wiſe, to find out how he ought to do it; diſcreet, to attend and take opportunity; and reſolute in the action of juſtice, without corruption or fear of any.

It is neceſſary for Princes to be ſtout, and alſo rich: that by their ſtoutneſs they may protect their own, and by their Riches repreſs their enemies.

It is better for a Prince to defend his own Country by Juſtice, than to conquer another's by Tyranny.

That Prince who is too liberal in giving his own, is afterwards through neceſſity compelled to be a Tyrant, and to take from others their right.

As Princes become Tyrants for want of riches, ſo they become vicious through abundance of treaſure. *Plu.*

When an unworthy man is preferred to promotion, he is preferred to his own ſhame.

The Prince that is feared of many, muſt of neceſſity fear many.

The word of a Prince is faith royal.

Princes muſt not meaſure things by report, but by the way of conſcience. *Socrat.*

It behoveth a Prince or Ruler to be of ſuch zealous and godly courage, that he always ſhew himſelf to be a ſtrong wall for the defence of the Truth.

The Prince's palace is like a common fountain or ſpring to his city or country; whereby the common people by the cleanneſs thereof be long preſerved in honeſty, or by the impureneſs thereof are with ſundry vices corrupted.

A King ruleth as he ought, a tyrant as he liſteth; a King to the profit of all, a tyrant only to pleaſure a few. *Ariſt.*

A King ought to refrain the company of vicious perſons: for the evil that they commit in his company is accounted his. *Plato.*

Rulers do ſin more grievouſly by example than by act; and the greater governances they bear, the greater account they have to render, if in their own precepts and ordinances they be found negligent.

Not only happy, but alſo moſt fortunate is that Prince, that for righteouſneſs of juſtice is feared, and for his goodneſs beloved.

The greater that a Prince is in power above others, the more he ought to excel in vertue above others.

When Princes moſt greedily do proſecute vices,

then their enemies are busy in weaving some web of deadly danger. *Olaus.*

Princes by charging their Kingdoms with unjust Tributes, procure from their Subjects a wilful denial of due and most just payments.

He that possesseth an Empire, and knoweth not how to defend it, may lose his possession before he knows who offended him.

It little profiteth a Prince to be Lord of many Kingdoms, if on the other part he become bond-slave to many vices.

It appertaineth unto Princes, as much to moderate their own pleasures, as to give orders for matters of importance.

Children born of Kings are composed of precious mass, to be separated from the common sort. *Plat.*

Malice and vice taking their full swing through the career of the power and liberty which wicked Princes yield unto them, do push forward every violent passion, make every little choler turn to murther or banishment, and every regard and love to rape and adultery, and covetousness to confiscation.

A kingdom is nought else than care of another's safety: For *Antiochus* told his son *Demetrius*, that their kingdom was a noble slavery.

Self-love is not fit for Princes, nor Pride an ornament meet for a Diadem.

Kings and Princes do lose more in the opinions they hold, than in the reasons they use.

It is no less discredit to a Prince to have destroyed many of his subjects, than it is to a Physician to have killed many of his Patients.

Kings, as they are men before God, so are they Gods before men. *Lactan.*

It is very requisite that the Prince live according to that law himself, which he would have executed upon others. *Archi.*

It becometh a King to take good heed to his Counsellors, in noting who sooth his lusts, and who intend the publick profit; for thereby shall he know the good from the bad. *Plutarch.*

The strength of a Prince is the friendship and love of his people. That

That King ſhall beſt govern his Realm, that reigneth over his People, as a Father doth over his Children. *Ageſil.*

So great is the perſon and dignity of a Prince, that in uſing his power and authority as he ought, he being here among men upon earth, repreſenteth the glorious eſtate and high Majeſty of God in Heaven. *Amb.*

It is requiſite for all thoſe who have rule and governance in a common-weal under their Prince, to know the bounds of their ſtate, and the full effect of their duty; that by executing juſtice they may be feared; and by ſhewing mercy, they may be loved. *Lactan.*

It is requiſite for Princes to place ſuch men in authority as care leaſt for it; and to keep them from government that preſs forward to it.

Except wiſe men be made governors, or governors become wiſe men, mankind ſhall never live in quiet, nor vertue be able to defend her ſelf. *Plato.*

He that would be a ruler or governor, muſt firſt learn to be an obedient ſubject: For it is not poſſible for a proud and covetous minded ſubject to become a gentle and temperate governor. *Alex. Severus.*

When rule and authority is committed unto a good man, he doth thereby publiſh his vertue, which before lay hid: But being committed to an evil man, it miniſtreth boldneſs and licence to him, to do that evil which before he durſt not do.

Animata imago Rex putandus eſt Dei.
Nulla fides regni ſociis, omniſque poteſtas
Impatiens conſortis erit.——

Of NOBILITY.

Defin. *Nobility is a glittering excellency proceeding from Anceſtors, and honour which cometh from ancient Linage and Stock: It is alſo a Praiſe that proceedeth from the deſerts of our Elders and Fore-fathers. And of this nobleneſs there are three Sorts: The firſt bred of Vertue and excellent Deeds; the ſecond proceedeth from the Knowledge of honeſt Diſcipline and true Sciences; the third cometh from the Scutcheons and Arms of our Anceſtors, or from Riches.*

NObility is of more antiquity than poſſeſſions. *Cic.*

The time of our life is ſhort, but the race of Nobility and Honour everlaſting. *Cicero.*

Nobleneſs of birth is either univerſal, or particular: The firſt, to be born in noble and famous Countries; the latter, to come of noble Progenitors. *Ariſt.*

Nobility is beſt continued by that convenient means whereby it roſe.

He is not to be held for Noble that hath much, but he that giveth much.

It is requiſite for him that is Noble born to take heed of Flatterers; for they will be ready daily to attend his perſon for profit's ſake.

Nobility is a title quickly loſt: For if riches forſake it, or vertue abandon it, it ſtraitway becometh as a thing that had never been.

Whatſoever thy Father by his worthineſs hath deſerved, belongs not to thee; it is thine own deſert that muſt make thee noble.

Vertue and Nobleneſs can never be ſeen in a man, except he firſt put away his Vices.

He that defendeth his Country by the ſword, deſerveth honour; but he that maintaineth it in peace, meriteth more honour.

The Nobility which we receive from our anceſtors, becauſe it cometh not from our ſelves, is ſcarcely to be counted our own.

To come of noble parentage, and not to be endowed with noble qualities, is rather a defamation than a glory.

Noble perſons have the beſt capacities: For whether they give themſelves to goodneſs or ungraciouſneſs, they do in either of them ſo excel, as none of the common ſort of people can come any thing nigh them. *Cicero.*

True Nobility conſiſteth not in dignity, lineage, great revenues, lands or poſſeſſions; but in wiſdom, knowledge and vertue, which in man is true Nobility, and that Nobility bringeth man to dignity.

True Nobility is not after the vulgar opinion of the common people, but is the only praiſe and ſurname of vertue.

Omnes

Omnes boni ſemper Nobilitati favemus, & quia utile eſt Reipublicæ nobiles homines eſſe dignos majoribus ſuis, & quia valere debet apud nos clarorum hominum benè de Republica meritorum memoria etiam mortuorum. Cicero.

——— *Nobilitas ſola eſt atque unica virtus.*

Of HONOUR.

Defin. *Honour is a Paſſion of the Soul, a mighty Deſire, naturally coveted of all Creatures, yet many times miſtaken, by unacquaintance with vertue.*

HOnour and glory labour in miſtruſt, and are born Fortune's bond-ſlaves.

Honour is the firſt ſtep to diſquiet, and dominion is attended with envy. *Guevar.*

The faith of a Knight is not limited by value, but by honour and vertue.

Honour is the fruit of vertue and truth.

Honour, Glory and Renown is to many perſons more ſweet than life.

It is the chiefeſt part of Honour for a man to join to his high office and calling, the vertue of affability, lowlineſs, tender compaſſion and pity: for thereby he draweth unto him, as it were by violence, the hearts of the multitude. *Olaus Magnus.*

The greater the perſons be in authority that commit an offence, the more foul and filthy is the fault.

It better becometh a man of Honour to praiſe an enemy, than his friend.

Happy is that country whoſe captains are Gentlemen, and whoſe Gentlemen are Captains.

Honour is no privilege againſt infamy.

A man ought not to think it Honour for himſelf to hear or declare the news of others, but that others ſhould declare the vertuous deeds of him.

To attain to Honour, Wiſdom is the Pole-ſtar; and to retain it, Patience is neceſſary.

The next way to live with Honour, and die with Praiſe, is to be honeſt in our Deſires, and temperate in our Tongues.

The conditions of Honour are ſuch, that ſhe enquireth for him ſhe never ſaw, runneth after him that flies from her, honours him that eſteems her not, demandeth

mandeth for him that wills her not, giveth to him that requires her not, and truſteth him whom ſhe knoweth not.

Noblemen enterpriſing great things, ought not to employ their force as their own mind willeth, but as Honour and reaſon teacheth. *Niphus.*

High and noble hearts, which feel themſelves wounded, do not ſo much eſteem their own pain, as they are angry to ſee their enemies rejoice.

The captain which ſubdueth a country by entreaty, deſerveth more honour than he that overcometh it by battel.

Honour without quiet hurteth more than it doth profit.

He that regards his reputation, muſt ſecond all things to his Honour.

The heavens admit but one Sun, and high places but one Commander.

Men in authority are eyes in a State, according to whoſe life every private man applieth his manner of living.

It is not the place that maketh the perſon, but the perſon that maketh the place honourable. *Cicero.*

There is more Honour purchaſed in pleaſuring a foe, than in revenging a thouſand injuries.

Where hate bears ſovereignty, Honour hath no certainty.

Honour is brittle, and riches are bloſſoms, which every froſt of fortune cauſeth to wither.

Better it is for the honourable to be praiſed for many foes foiled, than for many barns filled.

A man having Honour, and wanting Wiſdom, is like a fair tree without fruit.

Exiguum nobis vitæ curriculum natura circumſcripſit; ſed honoris curſus ſempiternus.

Is bonos videri ſolet, qui non propter ſpem futuri beneficii, ſed propter magna merita claris viris defertur & datur: eſtque non invitamentum ad tempus, ſed perpetuæ virtutis præmium.

Of LIBERALITY.

Defin. *Liberality is an excellent Uſe of thoſe Benefits which God putteth into our Hands, for the ſuccouring of many: Which Virtue is altogether joined with Juſtice, and ought to be guided by Moderation and Reaſon.* Boun-

BOunty's beſt honour is to help the poor; and happineſs, to live in good men's thoughts.

True bounty is never tied to ſuſpect.

Liberality is approved by two fountains, the one is a ſure judgment, the other is an honeſt favour.

That man is only Liberal, which diſtributeth according to his ſubſtance, and where it is moſt needful. *Thales.*

The whole effect of bounty is in love.

Who in their bounty do begin to want, ſhall in their weakneſs find their friends and foes.

He is called a liberal man, which according to his revenues giveth freely, when, where, and to whom he ſhould.

He that may give, and giveth not, is a clear enemy; and he that promiſeth forthwith, and is long before he performs, is a ſuſpicious friend. *Aurel.*

Gifts make beggars bold; and he that lends muſt loſe his friend, or elſe his money, without heed.

Bounty hath open hands, a zealous heart, a conſtant faith in earth, and a place prepared in heaven.

He never gives in vain that gives in zeal.

They that are liberal do with-hold or hide nothing from them whom they love; whereby love increaſeth, and friendſhip is alſo made more firm and ſtable.

As Liberality makes friends of enemies, ſo pride maketh enemies of friends.

Liberality and thankfulneſs are the bonds of concord. *Cicero.*

A liberal-minded man can never be envious.

Bounty for giving frail and mortal things, receives immortal fame for his reward.

The deeds of the liberal, do more profit the giver than benefit the receiver.

Liberality in a noble mind is excellent, although it exceed in the term of meaſure.

A liberal heart cauſeth benevolence, though ſometimes through misfortune ability be wanting.

It is a token of righteouſneſs to acknowledge heaven's Liberality, and to give praiſes to God for ſo great benefits. *Bern.*

The office of Liberality conſiſteth in giving with judgment. *Cicero.*

That Liberality is moſt commendable which is ſhewed to the diſtreſſed, unleſs they have deſerved that puniſhment; for good deeds beſtowed upon undeſerving perſons are ill beſtowed.

The beſt property in a King is, to let no man excell him in Liberality. *Ageſil.*

Extra fortunam eſt quicquid donatur amicis;
Quas dederis ſolas ſemper habebis opes. Ovid.

Liberalitate qui utuntur, benevolentiam ſibi conciliant & (quod aptiſſimum eſt ad quietè vivendum) charitatem.

Of BENEFITS.

Defin. *Benefits are thoſe good turns which are received either by deſert, or without deſert, tending to our happineſs of Life, or amendment of Manners.*

IT is a great commendation to the giver, to beſtow many Benefits upon him which deſerveth well, and deſireth nothing.

He that mindeth to give, muſt not ſay, Will you have any thing?

If thou promiſe little, and perform much, it will make thy Benefits to be the more thankfully received. *Aurel.*

He that knoweth not how to uſe a Benefit, doth unjuſtly ask it.

He receives a Benefit, in the giving thereof, who beſtows his gift on a worthy man.

He bindeth all men by his Benefits, who beſtoweth them upon ſuch as do well deſerve them.

The liberal man doth daily ſeek out occaſion to put his vertue in practice. *Cicero.*

The memory of a Benefit doth ſoon vaniſh away; but the remembrance of an injury ſticketh faſt in the heart.

He is a conqueror which beſtoweth a good turn, and he vanquiſhed which receiveth it.

As the Moon doth ſhow her light in the World which ſhe receiveth from the Sun: ſo we ought to beſtow the Benefits received of God to the profit and commodity of our neighbour.

This is a law that ſhould be obſerved betwixt the Giver and Receiver; the one ſhould ſtreightway forget

get the Benefit beſtowed, and the other ſhould always have it in remembrance. *Solon.*

It becometh him to hold his peace, that giveth a reward, far better than it becometh him to be ſilent, that receiveth a Benefit.

He that doth thankfully receive a Benefit, hath paid the firſt penſion thereof already.

He that thinks to be thankful, doth ſtraightway think upon recompence.

That gift is twice doubly to be accepted of, which cometh from a free hand, and a liberal heart.

It behoveth a man in receiving of Benefits to be thankful, tho' he want power to requite them. *Aur.*

A Benefit well given, recovereth many loſſes.

The remembrance of a good turn, ought to make the Receiver thankful.

Nor gold, nor ſilver, nor ought we receive, is to be accounted a Benefit, but the mind of him which giveth.

He giveth too late, who giveth when he is asked. *Plautus.*

Ità ſunt omnes noſtri cives:
Si quid benè facias, levior plumâ gratia eſt.
Si quid peccatum eſt, plumbeas iras gerunt.

Beneficium nec in puerum, nec in ſenem, conferendum eſt: in hunc, quia perit antequam gratia referenda detur opportunitas; in illum, quia non meminit.

Of COURTESY.

Defin. *Courteſy is a virtue which belongeth to the courageous part of the ſoul, whereby we are hardly moved to anger. Her office and duty is, to be able to ſupport and endure patiently thoſe crimes which are laid upon her: not to ſuffer her ſelf to be haſtily carried to revenge, nor to be eaſily ſpurred to wrath; but to make him that poſſeſſeth her mild, gracious, and of a ſtaid and ſettled mind.*

COurteſy in Majeſty is the next way to bind affection in duty.

As the tree is known by his fruit, the gold by the touch, and the bell by the ſound: ſo is man's birth by his benevolence, his honour by his humility, and his calling by his Courteſy.

Many more were the enemies that *Cæſar* pardoned, than thoſe he overcame.

The nobleſt conqueſt is without bloodſhed.

Courteſy bewaileth her dead enemies, and cheriſheth her living friends.

The courteous man reconcileth diſpleaſure, the froward urgeth hate.

Proud looks loſe hearts, but courteous words win them. *Ferdin.*

Courteſy covereth many imperfections, and preventeth more dangers.

It is a true token of nobility, and the certain mark of a gentleman, to be courteous to ſtrangers, patient in injury, and conſtant in performing what he promiſeth.

As the peg ſtraineth the lute-ſtrings, ſo courteſy ſtretcheth the heart-ſtrings.

Courteſy is that vertue, whereby a man eaſily appeaſeth the motions and inſtigations of the ſoul cauſed by choler.

Courteſy draweth unto us the love of ſtrangers, and good liking of our own country-men.

He that is mild and courteous to others, receiveth much more honour than the party whom he honoureth. *Plut.*

They lie who ſay that a man muſt uſe cruelty towards his enemies, eſteeming that to be an art only proper to a noble and courageous man. *Cicero.*

Mildneſs and Courteſy are the characters of an holy ſoul, which never ſuffereth innocency to be oppreſſed.

It becomes a noble and ſtrong man to be both courageous and courteous, that he may chaſtiſe the wicked, and pardon when need requireth. *Plato.*

The rigor of diſcipline directing Courteſy, and Courteſy directing order, the one will ſet forth and commend the other; ſo that neither rigor ſhall be rigorous, nor Courteſy diſſolute.

As it belongeth to the ſun to lighten the earth with his beams; ſo it pertaineth to the vertue of a Prince to have compaſſion, and to be courteous to the miſerable. *Ariſt.*

Satis eſt homines imprudentiâ lapſos non erigere: urge-

re

re vero jacentes, ac præcipitantes impellere, certè eſt inhumanum. Cicero.

Of JUSTICE.

Defin. *Juſtice is Godlineſs, and Godlineſs is the Knowledge of God: it is moreover, in reſpect of us, taken for an equal deſcription of right and of laws.*

JUſtice allows no privilege to defraud a man of his patrimony.

Juſtice is a vertue that gives every man his own by even portions.

Delay in puniſhment is no privilege of pardon.

Juſtice is the badge of vertue, the ſtaff of peace, and the maintenance of honour. *Cicero.*

It is a ſharp ſentence that is given without judgment.

Good men's ears are always open to juſt men's prayers. *Baſil.*

Not the pain, but the cauſe maketh the martyr. *Ambroſe.*

The office of a Juſtice is to be given for merit, not for affection.

A publick fault ought not to ſuffer a ſecret puniſhment.

Juſtice and order are the only preſervers of worldly quietneſs.

The parts which true Juſtice doth conſiſt of, are in number ſeven, innocency, friendſhip, concord, godlineſs, humanity, gratefulneſs, and faithfulneſs.

Juſtice is painted blind, with a veil before her face: not becauſe ſhe is blind, but thereby to ſignify, that Juſtice, though ſhe do behold that which is right and honeſt, yet will ſhe reſpect no perſon.

In *Athens* were erected certain images of Judges without hands and eyes; to ſhew that Judges ſhould neither be corrupted with bribes, nor by any perſon drawn from that which is right and law. *Quint.*

A good Judge is true in word, honeſt in thought, and vertuous in his deeds; without fear of any but God, without hate of any but the wicked.

There are two kinds of injuſtice: the one is of ſuch as do wrongfully offer it; and the other is of thoſe who, although they be able, yet they will not defend

the wrong from them unto whom it is wickedly offered. *Cicero.*

He that politickly intendeth good to the Common-wealth, may well be called juſt: but he that practiſeth only for his own profit, is a vicious and wicked perſon.

A good magiſtrate may be called the phyſician of the Common-wealth.

He is a good Judge that knoweth how and where to diſtribute.

He that flieth Judgment, confeſſeth himſelf to be faulty. *Marc. Aurel.*

The Judge himſelf is condemned, when the guilty perſon is pardoned.

As a phyſician cannot ſee every ſecret grief, but upon revealment may apply a curing medicine for the hidden diſeaſe: ſo many can diſcover a miſchief which the magiſtrate ſeeth not, but the magiſtrate alone muſt remedy the ſame.

A Juſtice ought to do that willingly which he can do, and deny that modeſtly which he cannot do.

As there is no aſſurance of fair weather, until the sky be clear frem clouds: ſo there can be in no Common-wealth a grounded peace and proſperity, where are no informers to find out offences, as well as magiſtrates to puniſh offenders.

Philoſophers make four ſorts of Juſtice: the firſt Celeſtial, the ſecond Natural, the third Civil, the fourth Judicial.

Juſtice is a perfect knowledge of good and evil agreeing to natural reaſon. *Ariſt.*

Juſtice is a vertue of the mind, rewarding all men according to their worthineſs.

Wiſdom and Eloquence, without Truth and Juſtice, are a *Panurgy*, that is to ſay, a guile or ſlight, ſuch as paraſites uſe in comedies, which ſtill turneth to their own confuſion.

Covetouſneſs and Wrath in Judges is to be hated with extreme deteſtation.

Celeſtial Juſtice is a perfect conſideration and dutiful acknowledging of God.

Natural Juſtice is that which all people have in emſelves by r Judicial

Judicial Juſtice depends upon law, made for the commodity of a Common-weal.

Juſtice is a meaſure which God hath ordained amongſt men upon earth, to defend the feeble from the mighty, the truth from falſhood, and to root out the wicked from among the good. *Lactan.*

Every man in general loveth Juſtice, yet they all hate the execution thereof in particular.

Fortitude without wiſdom is but raſhneſs; wiſdom without Juſtice is but craftineſs; Juſtice without temperance, is but cruelty; temperance without fortitude is but ſavageneſs.

Equity judgeth with lenity, laws with extremity.

Hatred, love and covetouſneſs cauſe Judges oftentimes to forget the truth, and to leave undone the true execution of their charge.

It is better for a man to be made a Judge among his enemies than among his friends, for of his enemies he ſhall make one his friend, but among his friends he ſhall make one his enemy.

Juſtice by the poets is feigned to be a virgin, and to have reigned among men in the golden age; who being by them abuſed, forſook the world, and returned to the kingdom of *Jupiter.*

Juſtitia ſine prudentia plurimum poterit; ſine Juſtitia nihil valebit prudentia.

Totius injuſtitiæ nulla eſt capitalior peſtis quàm illi qui tum, dum maxime fallunt, id agunt ut boni viri videantur. Cicero.

Of LAW.

Defin. *The Law is a ſingular reaſon imprinted in nature, commanding thoſe things that are to be done, and forbidding the contrary. It is divided into two parts; that is, the Law of Nature, and the Law written. The Law of Nature is a ſenſe of feeling, which every one hath in himſelf, and in his conſcience, whereby he diſcerneth between good and evil, as much as ſufficeth to take from him the cloak of Ignorance, in that he is reproved even by his own witneſs. The Law written, is that which is divided into Divinity and Civility: the firſt teaching Manners, Ceremonies and Judgments; the latter, matters of Policy and Government.*

THE vertues of the Law are four; to bear ſway, to forbid, to puniſh, and to ſuffer.

The precepts of the Law may be comprehended under theſe three points; to live honeſtly, to hurt no man wilfully, and to render every man his due carefully. *Ariſt.*

Whatſoever is righteous in the Law of man, the ſame is alſo righteous in the Law of God. For every Law that by man is made, muſt always be conſonant to the Law of God.

The Law is a certain rule, proceeding from the mind of God, perſuading that which is right, and forbidding that which is wrong.

Evil Judges do moſt commonly puniſh the purſe, and ſpare the perſon.

Judges ought to diſpatch with ſpeed, and anſwer with patience.

Law and wiſdom are two laudable things, for the one concerneth vertue, and the other good conditions.

The Law was made to no other end, but to bridle ſuch as live without Reaſon and Law.

A true and faithful heart ſtandeth more in awe of his ſuperior, whom he loveth for fear, than of his Prince, whom he feareth of love.

An evil cuſtom being for continuance never ſo ancient, is nought elſe than the oldneſs of error. *Lactantius.*

How many more taverns, ſo many more drinkers; the number of phyſicians, the increaſe of diſeaſes; the more account that Juſtice is made of, the more ſuits: ſo the more Law, the more corruption. *Plato.*

The heart, underſtanding, counſel and ſoul in a Common-wealth, are the good Laws and Ordinances therein uſed. *Cicero.*

To reſtrain puniſhment is a great error in government.

It becometh a Law-maker not to be a Law-breaker. *Bias.*

Thoſe countries muſt needs periſh, where the Common Laws be of none effect.

Thoſe cities in which there are no ſevere Laws for the puniſhing of ſin, are rather to be counted foreſts for monſters, than places habitable for men. *Plato.*

Four

Four things belong to a Judge; to hear courteouſly, to anſwer wiſely, to conſider ſoberly, and to give judgment without partiality. *Socrates.*

A man ought to love his Prince loyally, to keep his Laws carefully, and to defend his country valiantly.

Chiefly three are to be obeyed and reverenced; one God, one King, and one Law.

Four cuſtoms are more pleaſant to be recounted than profitable to be followed; the liberty of neighbours, the gallantneſs of women, the goodneſs of wine, and the mirth and joy at feaſts.

Laws are like ſpiders webs, which catch the ſmall flies, and let the great break through.

The Lawyer that pleads for a mighty man in a wrong matter, muſt either forget the truth, or forſake his client's friendſhip.

The moſt neceſſary Law for a Common-wealth, is, that the people among themſelves live in peace and concord, without ſtrife or diſſenſion. *Cicero.*

Laws do vex the meaner ſort of men, but the mighty are able to withſtand them.

The Law is a ſtrong and forcible thing, if it get a good Prince to execute it.

The Law that is perfect and good would have no man either condemned or juſtified, until his cauſe be throughly heard and underſtood as it ought.

An evil Law is like the ſhadow of a cloud, which vaniſheth away ſo ſoon as it is ſeen.

——— *Jus ſæpe vi opprimitur.*

Quid faciunt leges ubi ſola pecunia regnat?
Aut ubi paupertas vincere nulla poteſt?
Turpe reos emptâ miſeros defendere lingua:
Non benè cæleſtis Judicis arca patet.

Of COUNSEL.

Defin. *Counſel is an holy thing: it is the ſentence or advice which particularly is given by every man for that purpoſe aſſembled: it is the key of certainty, and the end of all doctrine and ſtudy.*

THere is no man ſo ſimple but he can give counſel, though there is no need: and there is none ſo wiſe of himſelf, but he will be willing to hear counſel in time of neceſſity. It

It is the chief thing in the world to give good counſel to another man; and the hardeſt for a man to follow the ſame himſelf.

Take no counſel of a man given wholly to the world, for his advice will be after his own deſire. *Pythag.*

Make not an envious man, a drunkard, nor him that is in ſubjection to a woman, of thy counſel; for it is impoſſible for them to keep cloſe thy ſecrets.

Good counſel may properly be called, the beginning and ending of every good work.

It is requiſite for a man to conſult and determine all things with himſelf, before he ask the counſel or advice of his friend.

He that doeth nothing without good advice, needs not repent him after the deed. *Bias.*

It is better to prefer the ſtedfaſt counſel of adviſed policy, than the raſh enterpriſe of a malapert boldneſs.

Counſel doth more harm than good, if the giver thereof, be not wiſe, and he which receiveth it very patient.

Counſel is to be given by the wiſe, and the remedy by the rich.

In Counſels we muſt be hard to reſolve, and conſtant to perform.

He that uſeth many Counſels is not eaſily deceived.

In time of neceſſity, a wiſe man will be glad to hear Counſel.

As it is the part of a wiſe man, wiſely to conſult and give Counſel; ſo it is the duty of a wary man, heedfully to conceive, and uprightly to judge. *Guevar.*

It is an eaſy thing for a man being in perfect health, to give Counſel to another that is ſick; but it is hard for the ſick man to follow that Counſel. *Becanus.*

The greateſt benefit that one friend can do for another is, in weighty matters to ſuccour him with good Counſel.

Parvi ſunt foris arma, niſi eſt conſilium domi.

Non viribus, aut velocitatibus, aut celeritate corporum res magnæ geruntur; ſed conſilio, authoritate, & prudentiâ. Cicero.

Of PRECEPTS.

Defn. *Precepts are any Rules, Orders or Methods, which by inſtructi n*

inſtruction, lead us either to a good converſation, or to a happineſs of life, being grounded upon the grace of God and his word.

IF thou talk, keep meaſure in thy communication: for if thou be too brief, thou ſhalt not be well underſtood; if too long, thou ſhalt be troubleſome to the hearer, and not well born in mind. *Protag.*

Thanks wax old as ſoon as gifts are had in poſſeſſion.

He that refuſeth to buy good Counſel cheap, ſhall buy repentance dear.

Mock no man in miſery, but take heed by him how to avoid the like misfortune.

Begin nothing before thou know how to finiſh it.

Think that the weakeſt of thy enemies is ſtronger than thy ſelf.

Deſire not that of another, which thou thy ſelf being asked wouldſt deny. *Pythag.*

Give no vain or unmeet gifts; as armour to a Woman, books to a Plough-man, or nets to a Student.

If thou beſtow a benefit, keep it ſecret; but if thou receive any, publiſh it abroad.

Give at the firſt asking: for that is not freely given which is often craved.

Take in good worth whatſoever happeneth, and upbraid no man with his misfortune.

Labour not to inform him that is without reaſon, for ſo ſhalt thou make him thine enemy.

Be neither haſty, angry, nor wrathful; for they be the conditions of a fool.

Fear to hazard that for the gain of momentary pleaſure, which being once loſt, can never be recovered. *Auguſt.*

Eſteem not a fading contempt before a perpetual honour.

Apparel thy ſelf with juſtice, and cloath thy ſelf with chaſtity; ſo ſhalt thou be happy, and thy works proſper.

Fear to commit that which thou oughteſt to fear.

Forget not to give thanks to them, that inſtruct thee in learning; nor challenge unto thy ſelf the praiſe of other men's inventions.

Attempt

Attempt not two things at once, for the one will hinder the other.

Be not ſlack to recompence them who have done thee good.

Be rather too much forward, than too much negligent.

Be not ſuperfluous in words; for they do greatly deface the authority of the perſon.

Let vertue be thy life, valour thy love, honour thy fame, and heaven thy felicity.

Be not led away with every new opinion, for it is the only way to bring to error.

Let not thy liberality exceed thy ability.

Let not the eye go beyond the ear, nor the tongue ſo far as the feet. *Plato.*

Chuſe rather to live ſolitary, than in the company of a wicked woman.

Beware of pride in proſperity, for it will make thee impatient in the time of adverſity.

Neither ſuffer thy hands to work, thy tongue to ſpeak, nor thine ears to hear that which is filthy and evil. *Hermes.*

Be not ſecure, leſt want of care procure thy calamity; nor be too careful, leſt penſive thoughts oppreſs thee with miſery.

Speak no more to a ſtranger in private, than thou wouldſt have publickly known.

Hazard not thy hap on another's chance.

Be always one to thy friend, as well in adverſity as proſperity.

Behold thy ſelf in a looking-glaſs, and if thou appear beautiful, do ſuch things as become thy beauty: but if thou ſeem foul, then perform with good manners, the beauty that thy face lacketh. *Socrates.*

Chuſe thy wife rather for her wit and modeſty, than for her wealth and beauty.

Keep ſecretly thy miſ-hap, leſt thy enemy wax joyful thereat.

Keep whatſoever thy friend committeth unto thee as carefully as thou wouldſt thy own.

If thy parents grow poor, ſupply their want with thy wealth; if froward with age, bear patiently with their imperfections.

Honour

Honour them that have deſerved honour.

Live and hope as if thou ſhouldſt die immediately.

Never praiſe any unworthy perſon, becauſe he hath worldly wealth.

Tell no man afore-hand what thou intendeſt; for if thou ſpeed not in thy purpoſe, thou ſhalt be mocked. *Socrates.*

Never wiſh for thoſe things that cannot be attained.

Rather chuſe to purchaſe by perſuaſion, than to enjoy by violence.

Strive not in words with thy parents, although thou tell the truth.

Haunt not too much thy friend's houſe, for fear he wax weary of thy often coming: neither be too long abſent, for that cauſeth a ſuſpicion of thy true friendſhip.

Fly from the filthy pleaſures of the fleſh, as thou wouldſt fly from the ſting of a ſerpent.

Give to a good man, and he will requite it: but if thou give to an evil man he will ask more. *Anaxag.*

Receive not the gifts that an evil minded man doth profer unto thee.

If thou intend to do any good, defer it not till the next day; for thou knoweſt not what chance may happen the ſame night to prevent thee. *Olaus Mag.*

Give not thy ſelf to pleaſure and eaſe: for if thou uſe thy ſelf thereunto, thou ſhalt not be able to ſuſtain the adverſity which may afterwards happen.

To a man full of queſtions make no anſwer at all. *Plato.*

Take good heed at the beginning to what thou granteſt, for after one inconvenience another followeth.

If thou doubt in any thing, ask counſel of wiſe men; and be not angry, although they reprove thee.

Live with thine underlings, as thou wouldſt thy betters ſhould live with thee; and do to all men as thou wouldſt be done unto.

Boaſt not of thy good deeds, leſt thy evil deeds be alſo laid to thy charge.

Perform thy promiſe as juſtly as thou wouldſt pay thy debts: for a man ought to be more faithful than his oath. *Aurel.*

If

If thou do good to an ill-diſpoſed perſon, it ſhall happen to thee, as it doth to thoſe who feed other men's dogs, which bark as well at their feeder, as at any other ſtranger.

Never ſpread thy table to tale-bearers and flatterers; nor liſten with thine ears to murmuring people. *Bias.*

Be not like the boulter, which caſteth out the flower, and keepeth the bran.

Si vis ab omnibus cognoſci, da operam ut à nemine cognoſcaris.

Nulli te facias nimis ſodalem;
Gaudebis minùs, minùs & dolebis.

Of CONSIDERATION.

Defin. *Conſideration or judgment is that which properly ought to be in every magiſtrate, obſerving the tenor of the Law: it is the extinguiſher of Controverſies, and bringer forth of happy counſels and agreements.*

CONſideration is the enemy to untimely attempts. *Solon.*

There is no needle's point ſo ſmall, but it hath its compaſs: neither is there any hair ſo ſlender, but it hath its ſhadow.

He is not to be accounted rich, who is never ſatisfied; nor happy, whoſe ſtedfaſt mind in quiet poſſeſſion of vertue is not eſtabliſhed.

The Conſideration of pleaſures paſt, greatly augments the pain preſent.

No man doth ſo much rejoyce at his proſperity preſent, as he that calleth to mind his miſeries paſt. *Chilo.*

It is a benefit to deny ſuch things as will hurt him that asketh them.

The pardon may well be granted, where he that hath offended is aſhamed of his fault.

Wiſe men will always conſider what they ought to do, before they conclude any thing.

In any affairs whatſoever, there is no greater ſafety, than ſoundly to conſider into whoſe hands men commit their cauſe. *Juſtin.*

We muſt think with Conſideration, conſider with acknowledging, acknowledge with admiration, admire with love, and love with joy in the midſt of woe.

Not ſo hard is the invention in getting, as the diſpoſition in keeping when it is gotten. *Ovid.*

Men loſe many things, not becauſe they cannot attain them, but becauſe they dare not attempt them. *Pythag.*

As a veſſel ſavoureth always of the ſame liquor, wherewith it was firſt ſeaſoned: ſo the mind retaineth thoſe qualities in age, wherein it was trained up in youth. *Horace.*

Conſideration is the root of all noble things; for by her we do attain to the end of all our hopes.

True Conſideration is the tutor both to action and ſpeaking.

The haters of Conſideration never proſper in their actions.

Conſideration is an honour to the meaneſt, and improvidence a ſhame in a Prince.

Good conſideration ought to be had, before we give credit: for fair tongues oftentimes work great miſchief.

Circumſpect heed in war is the cauſe of eſcaping many dangers in peace.

The cauſes bringing circumſpection are fear, care, neceſſity and affliction.

Fear afflicteth, care compelleth, neceſſity bindeth, affliction woundeth.

Be circumſpect to ſhew a good countenance to all, yet enter not into familiarity with any, but only ſuch whoſe converſation is honeſt, and whoſe truth by trial is made truſty. *Archim.*

Sudden truſt brings ſudden repentance.

Qui ſua metitur pondera, ferre poteſt.
——Verſate diu quid ferre recuſent,
Quid valeant humeri. Horace.

Of OFFICE.

Defin. *Office or Duty, is the knowledge of man concerning his own nature, and the contemplation of divine nature, and a labour to benefit our ſelves and all other men: it is alſo taken for authority to rule.*

MAn's life may not be deſtitute of office, becauſe in it honeſty conſiſteth.

Office is the end whereat vertue aimeth, and chiefly when we obſerve things comely. The

The firſt Office of duty is to acknowledge the divinity.

Office is ſtrengthened by zeal, and zeal makes opinion invincible.

We muſt fear a diſſembling officer, becauſe he delights in a tyrannous Office.

The Office of a wiſe man ever prefers conſideration before concluſion.

In doing nothing but what we ought, we deſerve no greater rewards than what we bear about us. *Chryſ.*

To know evil is an Office of profit, but to do evil is a ſin of indignity.

Upon the anvil of upbraiding is forged the office of of unthankfulneſs.

It is an Office of pity, to give a ſpeedy death to a miſerable and condemned creature. *Bias.*

Love, ſufficiency and exerciſe, are the three beauties which adorn Offices.

Old men well experienced in laws and cuſtoms, ought chiefly to be choſen Officers.

It is not meet that man ſhould bear any authority, which with his money ſeeketh to buy another man's Office.

The buyers of Offices ſell by retail, as dear as they can that which they buy in groſs.

No point of philoſophy is more excellent than Office in publick affairs, if Officers do practiſe that which philoſophers teach.

Where Offices are vendible, there the beſt-monied ignorants bear the greateſt rule.

They which ſell Offices, ſell the moſt ſacred things in the world; even juſtice it ſelf, the Common-wealth, ſubjects and the laws.

He is only fit to rule and bear Office, who comes to it by conſtraint and againſt his will.

The Office of a monarch is continually to look upon the law of God, to engrave it in his ſoul, and to meditate upon his word.

Officers muſt rule by good laws and good examples; judge by providence, wiſdom and juſtice; and defend by Proweſs, care and vigilance. *Ageſil.*

Pericula, labores, dolores etiam, optimus quiſque ſuſcipere mavult, quàm deſerere ullam officii partem. Cicero.

Sigiſ-

Sigiſmundus *Romanorum Imperator dicere ſolitus eſt, Nullâ nobis militia opus eſſet, ſi ſuas quique civitates Prætores ceterique magiſtratus moderatè juſteque gubernarent.*

Of ANCESTORS.

Defin. *Anceſtors are our forefathers, the reputed firſt beginners of our names and dignities; from whom we challenge a lineal deſcent of honour, proving our ſelves of their ſelf ſubſtance.*

TRue nobility deſcending from anceſtry proves baſe, if preſent life continue not the dignity. *Oſor.*

What can the vertue of our anceſtry profit us, if we do not imitate them in their godly actions?

Great merits ask great rewards, and great Anceſtors vertuous iſſues.

As it is more common to revenge than to reward; ſo it is eaſier to be born great than to continue great. *Stobæus.*

It is miſerable to purſue the change, which gains nothing but ſorrow, and the blot of Anceſtry.

The thing poſſeſs'd is not the thing it ſeems: and though we be great by our Anceſtors, yet we forget our Anceſtors. *Suet.*

The ſhifting of chambers changeth not the diſeaſe; and the exchange of names exchangeth not Nature and Anceſtry.

Ambition, which chiefly comes from Anceſtors, being got to the top of his deſires, cuts off the mean by which he did climb.

From our Anceſtors came our names, but from our vertues our report.

Mercenary faith is diſcontented with every occaſion, and new ſtart up glory with an old fame.

When greatneſs cannot bear it ſelf either with vertue or anceſtry, it overthrows it ſelf only with the weight of it ſelf.

Many troubled in conſcience for diſgracing their names with raſh acts, in cold blood repent their diſhonours.

The baſe iſſue of ignoble Anceſtry will loſe their troths to ſave their lives.

Might will make his Anceſtors whom he pleaſeth.

The

The event of things is cloſed up in darkneſs; and though we know what our Anceſtors were, we know not what we ſhall be.

The longer we delay the ſhew of vertue, the ſtronger we make preſumptions that we are guilty of baſe beginnings.

Stemmata quid faciunt? quid prodeſt (Pontice) longo
Sanguino cenſeri, pictoſque oſtendere vultus
Majorum, & ſtantes in curribus Æmilianos? Juv.
——Genus, & proavos, quæ non fecimus ipſi,
Vix ea noſtra voco. Ovid.

Of War.

Defin. *War is of two ſorts: Civil and Foreign. Civil War is the overthrow of all Eſtates and Monarchies, and the ſeed of all kinds of evil in them, even of thoſe that are moſt execrable: it begetteth want of reverence towards God, diſobedience to Magiſtrates, corruption of Manners, change of Laws, contempt of Juſtice, and baſe eſtimation of Learning and Science. Foreign War is that which* Plato *calleth a more gentle contention; and is then only moſt lawful, when it is for true Religion, or to procure the continuance of peace.*

THere is nothing more unconſtant than War, did not patience make it ſtable, and true hope ſucceſsful.

War for excellency (as that between *Euripides* and *Xenocles*) is pleaſing in the ſight of all men.

Than War there is nothing more neceſſary: for the breach of friendſhip by diſſenſion ſtrengtheneth the powers of love in her new conjunction.

War is moſt lawful when it is warranted by the word, either to defend a man's own right, or to repulſe the enemies of God. *Lactan.*

Diverſity of religion is the ground of Civil War in ſhew, but it is ambition in effect.

War ought to be deliberately begun, but ſpeedily ended.

Affairs of War muſt be deliberated on by many, but concluded on by a few.

The effects of War are covetous deſires, the fall of juſtice, force and violence. *Epict.*

War was only ordained to make men live in peace.

In the ſack of a Town have an eſpecial care to preſerve the honour of Ladies and Maids from the violence of unruly Soldiers.

Have an eſpecial care to whom you commit the Government of an Army, Town, or Fort: for love doth much, but money doth more.

Entring into thy Enemies Camp, let all things of uſe and baggage follow thee at thy back: but thine enemy coming upon thee, let the ſame be brought into the middle of the army.

Where thou mayſt conquer with money, never uſe arms; and rather chuſe to overcome thine enemies by policy than fight.

In places of danger, and in troubleſome times, ever double the number of thy Centinels.

Neceſſity makes war to be juſt. *Bias.*

Nulla ſalus bello, pacem te poſcimus omnes.

Incerti ſunt exitus pugnarum, Marſque eſt communis, qui ſæpe ſpoliantem jam & exſultantem evertit & percutit ab abjecto. Cic.

Of GENERALS IN WAR.

Defin. *Generals are the Heads and Leaders of Armies; and they ought to be great, magnanimous and conſtant in all their doings, free from defects of raſhneſs and cowardice.*

THE Tent of the General is the pure river running through the Army, by whoſe ſoundneſs all the ſoldiers are preſerved and made ſtout: but if he be impure or corrupted, the whole hoſt is infected.

Unleſs wiſe and valiant men be choſen Generals, the old Chaos will return, and vertue die at the feet of confuſion.

He that will be a commander in Armies, firſt let him be commanded in the ſame; for an ambitious ſoldier will never make a temperate conductor.

A wiſe General muſt not only forecaſt to prevent ſuch evils as he hears of, but alſo be circumſpect to foreſee ſuch ills as may happen beyond expectation. *Demoſt.*

A General, after the Battel ended, muſt have a circumſpect care how he praiſeth one Captain more than another.

A General ought not to bring all his forces to battel at once, unleſs it be upon great advantage. *Olaus.*

It is very needful for a General to know the humour and diſpoſition of his Adverſary's General whom he fighteth againſt.

The Oration of a General gives courage to cowards and baſe-minded Soldiers. *Vegetius.*

A covetous General purchaſeth to himſelf more hate than love.

A General muſt not be ignorant of ſuch things as are neceſſary in a journey.

Captains muſt be valiant, as deſpiſing death, confident, as not wonted to be overcome; yet doubtful by their preſent feeling, and reſpectful by that they ſee already.

A Captain's feet ought to be ſteddy, his hands diligent, his eyes watchful, and his heart reſolute.

It is requiſite for a General to know all Advantages of the place where the Battel ſhould be fought.

It proveth oft the ruin of an Army, when the General is careleſs, and maketh no account of his enemies proceedings.

It is dangerous for the perſon of the General to follow his flying enemy.

It behoveth that the General be always lodged in the midſt of the Camp.

A General or Captain in danger ought to change his habit or retire. *Ferdin.*

The death of a General, or his being in danger, muſt be diſſembled, for fear it procure the loſs of the Battel.

A good General ſhould ever be like a good Shepherd, looking into the wants of his Soldiers, and providing all things neceſſary to comfort them. *Baſil.*

Let a General give to honour a renowned burial, in how mean a perſon ſoever it did inhabit; for honour after death encourageth as much as wealth in life. *Vegetius.*

If thou beeſt a Commander in Armies, deſpiſe not the poor; for honour's birth iſſueth from the womb of deſert.

The whole ſcope of a General's thoughts ſhould be

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to win glory and amplify renown; loathing to be a plague or ſcourge of affliction; ſeeking by Conqueſt to erect, not by Victory to confound. *Cæſar.*

The Trophy of a General is his own Conſcience, and his Valour is his Tomb's Treaſury.

Commanders in Arms ſhould not be choſen for their age or riches, but for their wiſdom and valour.

A General or chief Governor muſt be wiſe to command, liberal to reward, and valiant to defend.

There are eight conditions that a General ought to have; to avoid unjuſt wrongs, to correct blaſphemers, to ſuccour innocents, to chaſtiſe quarrellers, to pay his ſoldiers, to defend his people, to provide things neceſſary, and to obſerve faith with enemies.

Ducis in conſilio poſita eſt virtus militum.
Optimus ille dux, qui novit vincere, & victoria uti.
Ipſe manu ſua pila gerens, præcedit anheli
Militis ante pedes; monſtrat tolerare labores,
Non jubet. Lucan.

Of POLICY.

Defin. *Policy is a word derived of the* Greek *word* Politeia, *which is the Regiment of a City or Commonwealth; and that which the* Grecians *call Political Government, the* Latins *call the Government of a Commonwealth, or of a Civil Society. This word* Policy *hath been taken among the Ancients ſometimes for a Burgeſs, which is the enjoying of the Rights and Priviledges of a Town; ſometimes for the order and manner of life uſed by ſome political perſon; and ſometimes for the order and eſtate whereby one or many Towns are governed, and politick affairs are managed and adminiſtred.*

POlicy is a neceſſary friend to Proweſs.

That War cannot be proſperous, where enemies abound, and money waxeth ſcant.

No man ought to give that treaſure to any one in particular, which is kept for the preſervation of all.

It is greater commendation to obtain honour by Policy and wiſdom, than to have it by deſcent.

That Country may above all others be counted happy, where every man enjoyeth his own labour, and no man liveth by the ſweat of another body.

Of right that Commonwealth ought to be deſtroyed, which of all others hath been counted the flower of vertue, and after becometh the filthy ſink of vice.

There can be no greater danger to a Commonwealth, nor no like ſlander to a Prince, as to commit the charge of men to him in the field, which will be firſt ready to command, and laſt ready to fight.

What Power and Policy cannot compaſs, Gold both commands and conquers. *Ariſtippus.*

He that getteth by conqueſt doth much; but he that can well keep that which he hath gotten doth more.

Money and Soldiers are the ſtrength and ſinews of War. *Ageſil.*

It is better to prevent an inconvenience by breaking an oath, than to ſuffer injury, by obſerving a promiſe.

Warlike feats are better learned in the fields of *Africk*, than in the beautiful Schools of *Greece.*

It is better to have men wanting money, than money wanting men. *Themiſt.*

The authority of a Commonwealth is impaired when the buildings be ruinated.

In proof of conqueſt men ought to profit themſelves as much by Policy as by Power.

There are no Commonweals more looſe than thoſe, where the common people have moſt liberty. *Cicero.*

A Policy is ſoon deſtroyed, by the pride men have in commanding, and liberty in ſinning.

In Commonweals ſuch ſhould be more honoured who in time of peace maintain the State in tranquillity, and in the fury of War defend it by their labour and magnanimity.

A Monarch is beſt in a well-governed State.

A certain man urging the popular eſtate to *Lycurgus*, was thus anſwered by him, Firſt, ordain thou ſuch a Government in thine own Commonweal.

Becauſe many cannot fitly govern, therefore it is moſt neceſſary that one ſhould be made Sovereign. *Hom.*

The Oracle of *Apollo* at *Delphos*, being demanded the reaſon, why *Jupiter* ſhould be the chief of Gods, ſith *Mars* was the beſt Soldier, made this anſwer; *Mars* is valiant, but *Jupiter* is wiſe: Concluding by this anſwer, that Policy is of more Force to ſubdue than Valour.

One *Neſtor* is more to be eſteemed than ten ſuch as *Ajax.*

Strength, wanting Wit and Policy to rule, overthroweth it ſelf. *Horace.*

Publica res ad privatum commodum trahi poteſt, dummodo ſtatus publicus non lædatur. Cicero.

Diu apparandum eſt bellum, ut vincas celerius.

Of COURAGE.

Defin. *Courage is a fiery humour of the Spirits, kindling the mind with forwardneſs in attempts, and bearing the body through danger, and the hardeſt adventures.*

COurage and Courteſy are the two principal points which adorn a Captain.

Courage conſiſteth not in hazarding without fear, but in being reſolutely minded in a juſt cauſe. *Plut.*

The talk of a Soldier ought to hang at the point of his Sword.

The want of Courage in Commanders breeds neglect and contempt among Soldiers.

Faint-hearted Cowards, are never permitted to put in their plea at the bar of love.

Courage conquers his enemy, before the field be fought.

Fortitude is a knowledge inſtructing a man, how with commendation to adventure dangerous and fearful things, and in taking them in hand to be nothing terrified. *Socrat.*

The Courage of a man is ſeen in the reſolution of his death.

Fortitude is the faireſt bloſſom that ſprings from a noble mind.

Fortitude is the mean between fear and boldneſs.

There is not any thing hard to be accompliſhed by him that with Courage enterpriſeth it. *Cicero.*

Courage begun with deliberate conſtancy, and continued without change, doth ſeldom fail.

It cannot be accounted courageous and true victory, that bringeth not with it ſome clemency. *Bias.*

To conquer, is natural; to pity, heavenly.

It is more courage to die free, than to live captive. *Leoſth.*

Bias holding wars with *Iphicrates*, King of *Athens*, falling into the hands of his enemies, and his ſoldiers fearfully asking what they ſhould do; he anſwered, Make report to thoſe that are alive, that I die with Courage fighting; and I will ſay to the dead, That you ſcape cowardly flying.

Courage adventureth on danger, conquereth by perſeverance, and endeth with honour.

There is nothing that maketh a man of more fortitude, or ſooner great and mighty, than the trial of a perverſe fortune; nor any thing that breedeth more ſtability of faith and patience, than the exerciſe of adverſities.

Heat is the inſtrument, anger the whetſtone of fortitude.

Courage contemneth all perils, deſpiſeth calamities, and conquers death.

Courage depending on mediocrity, hath audaciouſneſs for one, and fear for his other extreme.

As fortitude ſuffereth not the mind to be dejected by any evils; ſo temperance ſuffereth it not to be drawn from honeſty, by any allurements.

Courage is the Champion of Juſtice, and never ought to contend but in righteous actions. *Epict.*

Thunder terrifieth children, and threatnings fear fools; but nothing diſmayeth a man of Courage and Reſolution.

Courage is a wiſe man's coat, and Cowardiſe a fool's cognizance.

——*Ignavum eſt, peritura parcere vitæ.*
Quemcunque magnanimum videris, miſerum neges.
Rebus anguſtis animoſus, atque fortis appare. Hor.

Of FAME.

Defin. *Fame is but an Eccho, and an idle Humour of Report, which running from Ear to Ear, conveyeth through the World the Tidings of Truth and Falſhood.*

THere is no ſweeter friend than Fame, nor worſer enemy than Report.

It is a part of good fortune to be well reported of, and to have a good Name. *Plut.*

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It is no ſmall pleaſure to have a good name, and yet it is more frail than any glaſs. *Eraſmus.*

A good life is the readieſt way to a good name.

Deſire to be famous, but firſt be careful to purchaſe Fame with credit.

There is no kind of miſhap more infamous than for a man to loſe his good name, and to be ill-reported of amongſt all men for his bad dealing.

As the ſhadow doth follow the body, ſo good deeds accompany Fame. *Cicero.*

Fame is the ſpeedy Herald to bear news.

Fame riſeth up like a bubble, continueth like a ſhadow, and dies in the boſom of time.

Nothing is more famous in a Prince, than the love of his Subjects; nor any thing more famous in Subjects, than obedience.

Fame is like the turning wheel, that never ſtayeth; like the burning flame, that quickly quencheth; like the Summer-fruit, that ſoon withereth.

A good report ſhineth moſt clearly, in the deepeſt darkneſs.

If thou deſire to be well ſpoken of, then learn to ſpeak well of others; and when thou learneſt to ſpeak well, then likewiſe to do well; ſo ſhalt thou be ſure to get a worthy name.

Our good name ought to be more dear unto us than our life.

Beauty conquers the heart, gold conquers Beauty; but Fame ſubdues, and goes beyond them both.

To fly from Fame or Deſtiny, is of all things moſt impoſſible.

Keep the Fame thou haſt honeſtly gotten, for it is a jewel ineſtimable.

A rumour raiſed of nothing ſoon vaniſheth, and the end of it is nothing elſe, but to make the innocency of him, who is ſlandered, to be more admired. *Eraſmus.*

Honeſtus rumor alterum eſt patrimonium.

Actum præclarè cum iis eſt, quorum virtus, nec oblivione eorum qui ſunt, nec reticentiâ poſteriorum, ſepulta eſſe poterit. Cicero.

Of RAGE.

Defin. *Rage is a ſhort Fury, the Inflammation of the blood, and alteration of the heart: It is a deſire of revenge, or regardleſs care of friends, an enemy of all reaſon, and as uneaſy to be guided by another as a furious Tyrant.*

RAge or anger, if it be but a ſmall time deferred, the force thereof will be greatly aſſwaged; but if it be ſuffered to continue, it increaſeth more and more in miſchief, until by revenge it be fully ſatisfied.

Whilſt Rage hath run his courſe, forbear to ſpeak; for many men in their anger will give no ear to reaſon.

Anger is the firſt entrance to unſeemly wrath. *Pythag.*

Wrath proceedeth from the feebleneſs of courage, and lack of diſcretion.

Women are ſooner angry than men, the ſick ſooner than the healthy, and old men ſooner than young men. *Hermes.*

The ireful man is more miſgoverned, than he whom loathſome drunkenneſs detains.

The raging perturbations of the mind do puniſh reaſon, and blind the ſight of wiſdom. *Anax.*

What ragingly and raſhly is begun, doth challenge ſhame before it be half done.

Grief never leaves a wrathful man weaponleſs.

Anger is ſoon buried in a wiſe man's breaſt.

Anger and Power meeting together in one man, are of more force than any thunderbolt.

Flee from the furious in his wrath: and truſt not to the fair tongue of thine enemy.

He overcometh a ſtout enemy, that overcometh his own anger. *Chilo.*

What in private perſons is termed choler, in great men is called fury and cruelty.

Anger ſpringeth from injury done unto us; but hatred oftentimes is conceived of no occaſion. *Ariſt.*

Wrath and revenge take from man the mercy of God, and deſtroy and quench the grace that God had given him.

He beſt keepeth himſelf from anger, that always doth remember that God looketh upon him. *Plato.*

As fire being kindled but with a ſmall ſpark, work-

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eth oft-times great hurt and damage, becauſe the fierceneſs thereof was not at firſt abated: ſo anger, being harboured in the heart, breaketh forth oft-times into much cruelty.

The angry man meditating upon miſchief, thinketh that he hath good counſel in hand.

Wrath is a deſire to be revenged, ſeeking a time or opportunity for the ſame. *Lact.*

As diſordinate anger is a fault, ſo is ſometimes the want of a moderate choler, or rather hatred of vice.

Anger is the ſinew of the ſoul, for that it ſerveth to increaſe valour, being moderate and temperate. *Plato.*

Anger makes a man to differ from himſelf.

There is no ſafe counſel to be taken from the mouth of an angry man. *Anax.*

Anger is like unto a cloud, that maketh every thing ſeem bigger than it is.

Raſh judgment maketh haſte to repentance.

Anger conſiſteth in habit and diſpoſition; but wrath in deed and effect.

Like as green wood, which is long in kindling, continueth longer hot than the dry, if it hath once taken fire; ſo commonly it falleth out, that the man ſeldom moved to anger, is more hard to be pacified in his anger, than he that is quickly vexed.

If thou have not ſo much power as to refrain thine anger, yet diſſemble it, and keep it ſecret; and ſo by little and little thou mayſt happily forget it.

Wrath and rigor lead ſhame in a leaſe. *Iſocrat.*

In correction be not angry: for he that puniſheth in his rage, ſhall never keep that mean which is between too much and too little.

Haſty and froward ſpeeches beget anger, anger being kindled begetteth wrath, wrath ſeeketh greedily after revenge, revenge is never ſatisfied but in blood-ſhedding.

As he that loveth quietneſs ſleepeth ſecure; ſo he that delights in ſtriſe and anger paſſeth his days in great danger.

It is good for a man to abſtain from anger, if not for wiſdom's ſake, yet for his own bodily health's ſake.

He that is much ſubject to wrath, and hunteth after

revenge, quencheth the grace that God hath given him, and commits through rage and fury more horrible offences than can afterwards be reformed.

Ira feras mentes obſidet, eruditas præterlabitur,
——Pone veſanos, precor,
Animi tumores, tèque pietate refer. Sen.
—— Diis proximus ille eſt,
Quem ratio, non ira movet. Simpl.

Of CRUELTY.

Defin. *Cruelty is commonly taken for every extreme wrong: it is the rigorous effect of an evil-diſpoſed will, and the fruit which is reap'd from injuſtice.*

CRuelty hath his curſes from above; but courteſy is graced with the title of commendation.

Where lenity cannot reclaim, there ſeverity muſt correct.

It is as great cruelty to ſpare all, as to ſpare none.

Tyrants uſe trial by arms: but the juſt refer their cauſes to the arbitrement of the laws.

To pardon many, for the offence of one, is an office of chriſtianity; but to puniſh many for the fault of one, appertaineth properly to tyrants.

It is amongſt evils the greateſt evil, and in tyrants the greateſt tyranny, that they of themſelves will not live according to reaſon and juſtice, neither will they conſent that malefactors ſhould receive puniſhment.

It is more profit for a prince that is not a tyrant, that his common-wealth be rich, and his palace poor, than the common-wealth to be poor, and his own palace rich.

He never ſerveth gratefully, who by violence is ſubject to another.

The woman that holdeth in her eye moſt cruelty, hath often in her heart moſt diſhoneſty.

The Captain that is bloody-minded and full of revenge, is either ſlain by his enemies, or ſold by his ſoldiers.

Cauſeleſs cruelty never ſcapes long without revenge.

With the ireful we muſt not be importunate to crave pardon, but to deſire that revenge may be deferred.

Tyranny amongſt many other evils, is moſt wretch-

ed in this, that his friends dare not counſel him.

He that ſhews himſelf cruel towards his ſervants, doth manifeſtly declare that his will is good to puniſh others alſo, but he wanteth authority.

Private cruelty doth much hurt, but a Prince's anger is an open war.

Victory ſhould not thirſt after blood, nor the gain of conqueſt induce a man to cruelty. *Sopho.*

A cruel prince over a rebellious Nation, is a great vertue warring with a world of wickedneſs.

Nulla vobis cum tyrannis eſt ſocietas, ſed ſumma diſtractio; neque eſt contra naturam ſpoliare eum, quem honeſtum eſt necare.

Of FEAR.

Defin. *Fear is two-fold, good and evil. Good Fear is that which is grounded upon a good diſcourſe of reaſon and judgment, ſtanding in awe of blame, reproach and diſhonour, more than death or grief. Evil Fear is deſtitute of reaſon, it is that which we call Cowardlineſs and Puſillanimity, always attended on with two perturbations of the ſoul,* Fear *and* Sadneſs. *It is alſo a defect of the vertue of fortitude.*

THE Fear and Reverence of one God is more worth than the ſtrength of all men.

No man can be juſt without the Fear and Reverence of the Lord.

Fear dependeth upon love, and without love it is ſoon had in contempt.

If thou be ignorant what ſin is, or knoweſt not vertue, by the Fear and Love of God thou mayſt quickly underſtand them both. *Socrates.*

He that feareth God truly, ſerveth him faithfully, loveth him entirely, prayeth unto him devoutly, and diſtributeth unto the poor liberally.

Wicked men wanting the fear of God, are haunted of evil to their own overthrow and deſtruction. *Boetius.*

It is the property of a ſervant to fear his maſter with hatred; but a ſon feareth his father for love. *Amb.*

Neither ſtrength nor bigneſs are of value in a fearful body.

They that deſire to be feared, needs muſt they dread them of whom they be feared.

Fear

Fear is the companion of a guilty conſcience.

A maſter that feareth his ſervant, is more ſervile than the ſervant himſelf.

It is a deadly Fear, to live in continual danger of death.

It is mere folly for a man to fear that which he cannot ſhun.

It is a natural thing in all men to leave their lives with ſorrow, and to take their death with Fear.

To demand how many, and not where the enemies be, is a ſign of a cowardly Fear.

Fear followeth hope; wherefore if thou wilt not Fear, hope not. *Æſculap.*

It many times happens, that the parties not willing to joyn in love, do conſent and agree together in Fear.

It is far better to fear thy choice, than to rue thy unhappy chance.

He that feareth every tempeſt, is not fit to be a traveller.

The ſword diſpatcheth quickly, but Fear tormenteth continually.

Fear ſtandeth at the gates of the ears, and putteth back all perſuaſions. *Plato.*

The more a man fears, the ſooner he ſhall be hurt.

Too much Fear opens the door to deſperation.

He that through his cruelty is much feared of other men, walketh in ſmall aſſurance of his own life.

The Fear of death to a wicked perſon, is of greater force to trouble, than the ſtroke it ſelf.

A fearful man never thinks ſo well of any man's opinion, as he doth of his own conceit; and yet he will be ready to ask counſel upon every trifling cauſe.

It is a lamentable thing to be old with Fear, when a man is but young in years.

It becometh not a Commander in arms to be a man of a fearful diſpoſition. *Olaus.*

The law of Fear was melted in the mould of the love of Chriſt. *Auguſt.*

It is the property of a wiſe man, with a quiet mind patiently to bear all things, never dreading more than he needs in adverſity, nor fearing things not to be feared in time of proſperity: but thoſe things which he hath,

hath, he honeſtly enjoyeth; thoſe things which he poſſeſſeth not, he doth not greatly covet.

It becometh a wiſe man to be heedful, but not to be fearful; for baſe Fear bringeth double danger. *Vegetius.*

It is requiſite for all men to know God, and to live in his Fear. But ſuch as worſhip God, for fear leſt any harm ſhould happen unto them, are like them that hate tyrants in their heart, and yet ſtudy to pleaſe them, becauſe they would in quiet keep that they poſſeſs.

——Multos in ſumma pericula miſit
Venturi timor ipſe mali: fortiſſimus ille eſt,
Qui promptus metuenda pati, ſi comminus inſtent,
Et differre poteſt.——
—— Nos maximus omnia cogit,
Quæ poſſunt fieri, facta putare timor.

Of FAMINE.

Defin. *Famine is a vehement hungry deſire of eating, as thirſt is of drinking, which (as* Galen *ſaith in the third book of natural faculties) filleth and choaketh the ſtomach with evil and noiſome humours, and diſſolveth and deſtroyeth the ſtrength thereof: it begetteth loathſomeneſs, and filleth all the body full of outrageous and filthy diſeaſes.*

BArren *Scythia* is Famine's country, and the place of her abode, the ſteril and fruitleſs top of mount *Caucaſus.*

Famine and dearth do thus differ. Dearth is that, when all thoſe things that belong to the life of man, for example, meat, drink, apparel, lodging, and other things, are rated at a high price.

Famine is, when all theſe neceſſaries before named, are not to be got for money, though there be ſtore of money.

God is the efficient cauſe of Famine, and ſins the impulſive or forcing cauſes, which the holy Scripture ſetteth down to be theſe; Atheiſm, Idolatry, Contempt of God's Word, private Gain, Perjury and Oppreſſion, Covetouſneſs, Cruelty, Pride, Drunkenneſs and Surfeiting, and neglect of tythe-paying.

After Famine cometh the Peſtilence.

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In the time of Famine, Mice, Dogs, Horſes, Aſſes, Chaff, Pelts, Hides, Saw-duſt, have been uſed for good ſuſtenance, and at the laſt man's fleſh; yea, that which is not to be ſpoken without trembling, the mothers have been conſtrained (through hunger) to eat their own children. *Joſeph.*

Whenas *Hannibal* beſieged *Caſilinum*, a city in *Italy*; in the city, by reaſon of extreme ſcarcity, a mouſe was ſold for two hundred pieces of money, and yet he that ſold it died for hunger, and the buyer lived. *Plin.*

Fate forbiddeth Famine to abide where plenty dwelleth.

Famine is like to the eating and devouring ulcer, called the *Eſthiomenus*, called of the courtiers (who commonly more than others are ſubject thereunto) the wolf, which ulcerateth the skin, and eateth the fleſh to the very bones.

Famine is more intolerable than the peſtilence or the ſword: therefore when God gave *David* his choice of theſe three evils, he choſe the peſtilence, as the eaſieſt to be endured.

Darius, when in flight he had drunk puddle-water, polluted with dead carkaſſes, ſaid, That he never drank any thing more pleaſant: the reaſon was, becauſe he always before uſed to drink e'er he was athirſt. *Curtius.*

Artaxerxes, whenas in a certain flight he had nothing to feed on but dry figs and brown bread, Good God, quoth he, what pleaſant food have I never taſted of till now!

Cibi condimentum eſt fames; potionis ſitis.
—— Neque enim Cererèmque famèmque
Fata coire ſinunt. Ovid.
Fames omnia expugnat.

Of RUIN.

Defin. *Ruin is the overthrow or utter ſubverſion of all manner of eſtates, making glorious things inglorious, and bringing well-ordered ſhapes into a Chaos of all deformity.*

WHen Law-breakers are reſtored, and judgment cancelled, then every one knoweth that his Ruin is at hand, without any hope of ſafety.

Soldiers

Soldiers get fame by Ruin, honour by ſcars, and praiſe by clemency.

Over the greateſt beauty hangs the greateſt Ruin.

A little water cannot quench a great fire, nor a little hope eaſe a great miſery.

The beſt deſerts are commonly ruined by baſe neglects and ill rewarding.

He that hath not taſted misfortune, hath taſted no fortune.

He that ſees another man's Ruin, muſt fear his own miſery.

He that hath but one eye, muſt fear to loſe it: and he that hath but one vertue, muſt die e'er he ruin it.

When the heart is environed with oppreſſion, then the ears are ſhut up from hearing of good counſel.

The Ruins of time are the monuments of mortality.

Ruin is a friend to ſolitarineſs, a foe to company, and heir to deſperation.

The greateſt Ruin of the body, is nothing to the leaſt Ruin of the ſoul.

Ruined hearts live with tears in their eyes, and die with mirth in their looks.

Security puts away Ruin, and fear hinders gladneſs.

He that will be reputed valiant, muſt let neither chance nor grief diſmay him.

The ſtudy of wiſdom is the readieſt Ruin of grief and vexation.

Many friends aſſwage many misfortunes.

Counſel in trouble gives ſmall comfort, when help is paſt remedy.

It is good for a man in the midſt of proſperity to fear a Ruin, and in the midſt of adverſity to hope for better ſucceedings.

Of all creatures man is the moſt apt to fall, becauſe being weakeſt he undertakes the greateſt actions.

Proſperity is more hurtful than adverſity, in that the one may be more eaſily born than the other forgotten.

Omnia ſunt hominum tenui pendentia filo;
Et ſubito caſu, quæ valuêre, ruunt.
Suis & ipſa Roma viribus ruit. Horace.

Of

Of FORTUNE.

Defin. *Fortune is nothing elſe but a feigned device of man's ſpirit, and a meer imagination without truth.*

EXterior actions are tied to the wings of Fortune. *Plato.*

No man is ſo perfectly grounded in any degree of eſtate, but that he may be made ſubject to chance and alteration of life.

To a man whom Fortune doth not favour, diligence can little avail. *Marc. Aurel.*

Fortune hath no power over diſcretion. *Solon.*

To him that is fortunate every land is his country.

There is no greater check to the pride of Fortune, than with a reſolute courage to paſs over her croſſes without care. *S. T. M.*

Fortune flies, and if ſhe touch poverty, it is with her heel; rather diſdaining mens want with a frown, than envying their wealth with diſparagement.

Fortune is ſo variable, that ſhe never ſtayeth her wheel, nor ever ceaſeth to be turning of the ſame. *Soc.*

Fortune ſheweth her greatneſs, when ſuch as be of ſmall value are advanced to the poſſeſſion of mighty things.

The gifts of Fortune are tranſitory, tied to no time; but the gifts of nature are permanent, and endure always.

Little advantageth it that the mind be generous, and the body warlike, if he that taketh arms be unfortunate; for the hour of happy Fortune is more worth than all the policies of war.

Every man is the workman of his own Fortune, and faſhioneth her according to his manners. *Socrat.*

He that will live happily, muſt neither truſt to good Fortune, nor ſubmit to bad; he muſt be prepared againſt all aſſaults.

The world may make a man unfortunate, but not miſerable; that is from himſelf.

Fortune is the only rebellious handmaid againſt vertue. *Plut.*

Fortune did never ſhew her ſelf noble, but unto a mind that was generous and noble.

Fortune

Fortune is conſtant in nothing but inconſtancy. *Aurel.*

Fortune is like *Janus*, double faced; as well full of ſmiles to comfort, as frowns to diſcourage.

Fortune ever favours them that are moſt valiant; and things the more hard, the more haughty. *Cicero.*

The changes of Fortune and end of life are always uncertain. *Pacuvius.*

Fortune in no worldly things is more uncertain than in war. *Olaus.*

A valiant man never loſeth his reputation, becauſe Fortune faileth him, but becauſe courage dieth in him.

No man is unhappy, but he that eſteems himſelf unhappy, by the baſe reputation of his courage.

There can be no man more unhappy, than he to whom adverſity never happened. *Stobæus.*

To be humble in the height of Fortune, ſtays the deceit of her wheel in turning.

By the exceſſive gain of wealthy men, Fortune was firſt made a goddeſs.

Thou ſhalt ſooner find good Fortune, than keep it.

Fortune is unconſtant, and will quickly require again what ſhe hath before beſtowed upon thee. *Thales.*

Fortune is not fully pacified when ſhe hath once revenged.

That is not thine own which Fortune hath given thee. *Socrat.*

Thou provokeſt Fortune to anger, when thou ſayeſt thou art happy.

Fortune is to great men deceitful, to good men unſtable, and to all that are high, unſure.

A happy man ſhall have more Couſins and Kinſfolks than ever he had friends either by his father or mother's ſide. *Thales.*

When Fortune cometh ſuddenly with ſome preſent delight and pleaſure, it is a token that by her flattering us, ſhe hath made ready her ſnares to catch us. *Aur.*

Through idleneſs, negligence, and too much truſt in Fortune, not only men, but cities and kingdoms, have been utterly loſt and deſtroyed.

Fortune delighteth not ſo much to keep under the vanquiſhed, as to bridle and check the victors.

Fortune is as brittle as the glaſs, and when ſhe ſhineth, then ſhe is broken in pieces.

In

In great perils, it is better that men ſubmit themſelves unto reaſon, than recommend themſelves to Fortune.

Fortune is exceeding ſlippery, and cannot be held of any man againſt her own will.

Fortune is never more deceitful, than when ſhe ſeemeth moſt to favour.

Fortuna multis dat nimis, ſatis nulli.
Nulli tam bona eſt fortuna, de qua non poſſit queri.
Paſſibus ambiguis fortuna volubilis errat:
Et manet in nullo certa tenaxque loco.
Sed modo læta manet, vultus modo ſumit acerbos,
Et tantum conſtans in levitate ſua eſt. Ovid.

Of RICHES.

Defin. *Riches of the philoſophers and poets are called the goods of fortune, under which are comprehended Plate, Money, Jewels, Lands and poſſeſſions in abundance. They are according to their uſe good or bad: good, if they be well uſed; bad, if they be abuſed.*

RIches are good, when the party that poſſeſſeth them can tell how to uſe them.

Riches rightly uſed breed delight, pleaſure, profit and praiſe; but to him that abuſeth them, they procure envy, hatred, diſhonour and contempt. *Plaut.*

As the greater we ſee our ſhadow, the nearer we draw towards night: ſo muſt we fear, leſt the more that we our ſelves abound in wealth, the farther off truth and the light eſtrange themſelves from us.

A rich man is either wicked of himſelf, or heir of a wicked man. *Jer.*

As poverty is not meritorious, if it be not born with patience: ſo riches are not hurtful, unleſs they be abuſed.

It commonly happeneth, that thoſe men which enjoy moſt wealth, are moſt vexed with the greedy deſire of getting more, and mightily moleſted with fear leſt they ſhould loſe what they have already gotten. *Auguſt.*

If you live by great perſons, which have not a ſenſe of Religion, the leſs you take notice of them, the better.

The

The greateſt Riches in the world to a good man, is his ſoul and reaſon, by which he loveth righteouſneſs and hateth iniquity.

There is no man more willing to become ſurety for another, than he that is in want.

He hath Riches ſufficient, that needeth neither to flatter nor borrow.

Rich men without wiſdom and learning, are called ſheep with golden fleeces. *Solon.*

The more that a miſerable man increaſeth in Riches, the more he diminiſheth in friends, and augmenteth the number of his enemies. *Anaxag.*

Rich men have need of many leſſons to inſtruct them to do well. *Philip.*

Rich men through exceſs, idleneſs, and delicious pleaſures, are more groſs in conceit than poorer perſons.

Thoſe Riches are to be deſpiſed, which are loſt with too much liberality, and ruſt with niggardly ſparing.

Where the rich are honoured, good men are little regarded.

It worketh great impatience in a rich man, to be ſuddenly decayed and fallen into poverty.

He hath moſt that coveteth leaſt.

Great abundance of Riches, cannot of any man be both gathered and kept without ſin. *Eraſmus.*

There be three cauſes that chiefly move men's minds to deſire worldly wealth. The one is the love of Riches, eaſe, mirth and pleaſure. Another is the deſire of worſhip, and honour and glory. The third is the doubtfulneſs and miſtruſt of wicked and faithleſs men, who are too much careful for their own living here in the world, and think all they can get too little to ſuffice them. *Solon.*

Sufficient is the ſure hold which keepeth wiſe men from evil works.

Upon a covetous-minded man riches are ill beſtowed; for he is neither the warmer cloathed, the better fed, or any thing in ſhew the more wealthy for them.

If thou know how to uſe money, it will become thy handmaid; if not, it will become thy maſter. *Diod.*

Small expences often uſed conſume great ſubſtance in ſhort ſpace.

No man is rich by his birth, for all men are born naked.

He that delights only in riches, delights in a dangerous pleaſure.

Men ſhould live exceeding quiet, if theſe two words [Mine and Thine] were taken away. *Anaxag.*

It is better to have a man without money, than money without a man. *Themiſt.*

Plato would have both plenty and poverty to be baniſhed his common-wealth: the one, becauſe it cauſeth pleaſure, idleneſs and ambition; the other, becauſe it maketh men abject, ſeditious, and given to all filthy lucre.

Silver commands peaſants, and gold controls princes.

Money is the ſinews of war, and the keys to unlock hidden ſecrets.

Plenty begetteth want; for he that hath much, needs much.

O thou inſatiable hunger of gold and ſilver! what is it that thou doſt not compel the ſouls of men to buy and ſell? *Tully.*

It is againſt nature, that we ſhould increaſe our own riches and ſubſtance, with the ſpoil of other men's wealth.

He that hoardeth up money, taketh pains for other men.

It's a rare miracle for money to lack a maſter. *Bias.*

As the touchſtone trieth gold, ſo gold tryeth the hearts of men.

He is rich that lives content with his eſtate.

Multa loquor: quidvis nummis præſentibus opta,
Et veniet; clauſum poſſidet arca Jovem.

Difficile eſt virtutes eum revereri, qui ſemper ſecundâ fortunâ ſit uſus.

Of CHANGE.

Defin. *Change is generally any alteration, either of times, ſtates, ſtudies, opinions, or any other faculty whatſoever.*

THE whole world is nothing but a ſhop of change: for riches we exchange poverty, for health ſickneſs, for pleaſure ſorrow, for honours contempt; briefly, it is nothing elſe but change, whatſoever chanceth unto us. There

There is no change more certain than the change of life to death. *Crates.*

There is no better change, than for a man that hath been lewd to become honeſt; and for a woman that hath been as laſcivious as *Lais*, to wax as repentant as *Magdalen.*

The unſtaid and wandering minded man is never wiſe.

Who changeth peace for war, hath all miſeries laid open to his eye; his goods ſpoiled, his children ſlain, his wife raviſhed, his cattel driven away; briefly, himſelf made moſt miſerable to behold his unhappineſs.

Change doth avert the good, and erect the bad; preſer the faithleſs, and confound deſert.

Change ſeldom brings better chance, but very often worſe.

The day by courſe changeth to night, the night likewiſe changeth to day; the Summer to Winter, Youth to Age, and Proſperity to Adverſity.

Nothing is lighter than the Change of time, nor any thing more certain.

All things by nature in the univerſe, are ſubject to alteration and Change: How much below a man then is it, when any thing doth happen, to be diſturbed, or wonder, as if ſome ſtrange thing had happened?

Nature by Change produceth her increaſe.

He that by Change of fortune mounteth higher than he ſhould, muſt arm himſelf with patience to deſcend lower than he would.

Change in all matters, except they be miſchievous, is moſt dangerous. *Xenoph.*

Change of honour is Envy's mark.

He is no-where, that is every-where.

That plant never proſpereth, that is often removed. *Seneca.*

Change and inconſtancy ſpring from lightneſs of the mind. *Greg.*

What was done, is done again: All things do change, yet under the Copes of Heaven there is no new thing. *Sirac.*

Every things holds the name of the place whence it co-

cometh; yet all things feel Change, howſoever it cometh.

As there is nothing more certain than the Change of life, ſo there is nothing more uncertain than the time when it will Change.

Good things quickly paſs away, and worſe ſucceed. *Seneca.*

The pureſt thing that is, may be changed betwixt evening and morning.

What by deſtiny is decreed, man cannot Change or prevent.

The Change of opinions breeds the Change of States, and continual alterations ſet forward ſubverſions.

Cùm fortuna manet, vultum ſervatis, amici:
Cùm cecidit, turpi vertitis ora fugâ.

Clariſſimæ olim urbes nunc nihil ſunt; quæ nunc maximè ſuperbiunt, eandem aliquando fortunam experientur. Demoſt.

Of POVERTY.

Defin. *Poverty is a Tribulation, or Want of ſuch neceſſary Things, as belong to our Lives and Eſtates, through which we are brought to a miſhap and miſery.*

AS Kings have honour to countenance their actions, ſo poor men have honeſty to direct their lives.

Poverty is as glad to creep to credit as dignity; and the humble thoughts that ſmoke from a poor man's cottage, are often as ſweet a ſacrifice to the gods, as the perfumes in the Palace of a Prince.

There is no greater Poverty upon a man than to want wiſdom, whereby he ſhould know how to govern himſelf. *Plato.*

There is no fault in Poverty, but their minds that ſo think are faulty.

Poverty is a branch of Temperance, and Penury a compendious obſervation of the Laws. *Stobæus.*

If thou wilt live after nature, thou ſhalt never be poor; if after thine own opinion, thou ſhalt never be rich.

Poverty is the mother of Health.

Poverty is the miſtreſs of Philoſophy.

The miſerable lack of the poor man, and the ſuperfluous ſubſtance of the rich man, move much diſcord among the People. A no-

A noble mind refuſeth no danger, if once he perceiveth himſelf aſſaulted with Povery.

Poverty cauſeth good mens children to be vertuous; ſo that they attain to that by vertue, which others come unto by riches.

Riches are painful to fools, and Poverty pleaſant to the wiſe.

He never accounted of proſperity, that hath not before been pinched with Poverty.

He is not poor that hath little, but he that deſireth much. *Bias.*

To live poorly and honeſtly, is better than to live richly and wickedly.

Poverty is the Father of innumerable infirmities.

Adverſity is the trial of the mind, and miſhap the balance of the thought.

Adverſity overcome, is the higheſt Glory; and willingly undergone, the greateſt Vertue.

Poverty is the mother of Ruin.

Neceſſity is a ſore penance, and extremity is as hard to bear as death.

Need teacheth things unlawful. *Senec.*

Poverty, Want, Extremity and Misfortune, are all eaſy to be born, if they be tempered with Content. *Thales.*

To write to our better, is of neceſſity; to write to our equal, is of will; to write to our inferior, is of pure vertue.

The rich doth revenge himſelf with arms, the poor with tears. *Guevar.*

It is ſome comfort in miſery, to know the worſt of our miſhaps. *S. P. S.*

In adverſity rich men ſhould give remedy, and wiſe men miniſter comfort by good counſel.

It is a thing very common unto a man afflicted, to ſeek the company of another in like trouble.

There is no man in ſo wretched a condition, but he hopeth to grow better: Neither is there any man ſo ſet aloft, but he may doubt a ſudden fall. *Iſocrates.*

He ought not to be diſmayed, that from a high eſtate is deſcended to a low degree; neither ought he to glory or grow proud, that from a baſe eſtate is advanced to promotion.

As

As riches are the mother of pleaſure and delight, ſo Poverty is the nurſe of ſorrow and calamities.

Want is the enemy to deſire.

In all eſtates a mean muſt be obſerved: To live warily increaſeth treaſure; but to live waſtfully cauſeth Poverty. *Protag.*

Poverty is no hindrance to Wiſdom.

Poor men are ſhrubs, that by their baſeneſs eſcape many blaſts, when high and tall Cedars are ſhaken.

Where poor intreat and cannot obtain, there rich men command and will be obeyed. *Sever.*

Miſhap is the true touchſtone of friendſhip, and adverſity the trial of friends.

Happy is that miſhap whereby we paſs into greater perfection.

Poverty that contenteth is great riches.

Care not for Poverty, ſith no man liveth ſo baſely as he was born. *Saluſt.*

It is given only to a wiſe man to be content in Poverty.

Suffer that with patience which thou canſt not avoid, and be not diſpleaſed at thy poor eſtate.

The beggar's crutch ſerveth him both to lean upon, and to fight withal.

Patiently ſhould that be born, which no ſtrength can overcome, nor counſel avoid: Whether it be Poverty to pinch the body, or adverſity to croſs the mind.

Poverty poſſeſſed in ſafety, is better than great riches enjoyed with much fear.

When a man is plagued with Poverty and Sickneſs, both joined together, without any ſuccour or eaſement, then riſeth in him an intolerable grief, a fire not able to be quenched, a ſorrow without remedy, and a tempeſt full of wrecks.

Poverty is a vertue of it ſelf. *Diog.*

He liveth in a moſt wretched eſtate of beggary, that is not endued with many good qualities.

Si ad naturam vivas, nunquam eris pauper; ſi ad opinionem, nunquam eris dives. Exiguum natura deſiderat, opinio immenſum. Seneca.

——— *O vita tuta facultas*

Pau-

Pauperis, anguſtique laris ! O munera nondum
Intellecta Deùm !
Paupertas æquanimiter toleranda eſt ; nam ſic facientes
reddunt ipſam levem.

OF BANISHMENT.

Defin. *Baniſhment is a putting away or driving out any man, either from the place where he ought and ſhould inhabit; or from the place where he took delight and deſired to dwell.*

FOR ſin was man thruſt out of Paradiſe into the world, therefore his life in it is a baniſhment.

No Baniſhment is ſweet, but the Baniſhment of a righteous ſoul from the priſon of a world-wearied body. *Stobæus.*

Baniſhment is there, where no place is for vertue. *Cicero.*

The baniſhed man without a houſe to dwell in, is like a coarſe without a grave to reſt in.

It is better for a man to be baniſhed his countrey with wiſe men, than to live there ſtill amongſt fools.

He that denieth himſelf to his countrey, is in Baniſhment already.

Whereſoever a man lives well, there is his countrey. *Cicero.*

A chaſte eye exileth licentious looks.

Good fortune attends not every great eſtate, nor evil chance every exiled perſon.

To ſtuff thy Coffers with Coin, is to commit thine honour to exile. *Marc. Aurel.*

True happineſs is never had till after death, nor exile welcome but in death.

It is a needleſs queſtion to ask a ſick man if he be willing to have his health; or an exile if he would be called from Baniſhment.

Death and Baniſhment come ſoon enough, if ſlow enough.

There is more ſorrow in loſing a man's own Countrey, than joy in conquering a world of other Nations. *Themiſt.*

Sweet is reſt after long Pilgrimage, and great is the comfort that a baniſhed man takes at tidings of his recalment.

It is the nature of a man to love thoſe things deareſt, which are baniſhed fartheſt from him.

He that in the morning is proud of his poſſeſſions, may happen ere night to be baniſhed from his pleaſure.

Beauty and youth once baniſhed, are never recalled.

The comfort of Fugitives is, that there be many Fugitives.

Care followeth a fugitive perſon, even as a ſhadow follows the body.

Exilium terribile eſt iis quibus quaſi conſcriptus eſt habitandi locus; non iis qui omnem orbem terrarum unam urbem eſſe ducunt. Cicero.

Privari patriâ magnum malum eſt, ſed majus re quàm ſermone.

Of ABSENCE and PRESENCE.

Defin. *Abſence is the departing or loſs of a Friend, or any other object wherein we take delight: And Preſence is the continual company of the party with whom we deſire to be converſant.*

ABſence in love, makes true love more firm and conſtant. *Niphus.*

We never know how profitable the Preſence of a friend is, until we have felt the want by his Abſence for a time.

The Abſence of friends, is the Preſence of griefs. *Bias.*

As contraries are known by contraries; ſo the delight of Preſence is known by the evil of Abſence.

Man ſeparated from money, is like a ſoul ſeparated from a body.

The grief of unwiſhed Abſence, is worſe than the wounds of a ſtubborn lance.

A tedious Preſence decays love, and a long Abſence forgets true familiarity.

Abſence puts off happineſs, and time alters reſolutions.

When thought abſents it ſelf from truth, the ſoul preſents her ſelf to ſin. *Demoſt.*

The evils got by Abſence Wiſdom cureth.

Take heed of ſpeaking ill of he Abſent.

The ſolitary man is either a God or a Beaſt.

Life and Faith once abſented never return.

The faireſt Preſence is but a dunghil covered over with white and purple.

Infamy is never abſent from arrogancy. *Diogenes.*

Men gain their deſires by travel, ſuſtain them by thought, and are abſent from them by annoyance. *Ar.*

The Preſence of one day blameth the Abſence of another; but the laſt ſhall give judgment of all that is paſt.

The Abſence of puniſhment, is no pardon of tranſgreſſions.

Non una eadémque moleſtia eſt rerum præſentium & abſentium. Eurip.

Diſtantia loci non ſeparat amicitiam, ſed operationem.

Of Acts.

Defin. *Acts are the monumental deeds of our lives, and our actions are the enſigns by which we are known, alſo the perfectneſs of our good and evil living.*

ALL the praiſe of the inward vertue conſiſteth in the outward Action. *Cicero.*

An Action without reaſon, and a reaſon without an Action, are both alike imperfect.

Action is the ready entrance into Contemplation.

A ſilent deed is better than an unprofitable word.

Neither can good words colour a black Action, nor bad words deprave a good Action.

Shape beautifies an image, and good Actions commend a man.

Actions are by ſo much more manifeſt than words, by how much the eyes are ſurer witneſſes than the ears.

It is an argument of too much weakneſs, to remember what ſhould have been done.

In Action a man doth not only benefit himſelf, but profit others. *S. P. S.*

God would never have delivered a ſoul into the body, which hath arms and legs, (only inſtruments of Action) but becauſe it was intended the mind ſhould employ them.

There muſt not only be in a man a mind of charity, but alſo diſtributing hands. *Amb.*

Action is the matter of vertue and honour.

By the Actions of a good man we adjudge always the excellencies of his life.

An imperfect man by one perfect good Action gains a liberal name of goodneſs.

Speech is one of the greateſt Actions, which makes manifeſt the prudent vertue of the ſoul.

All new Actions ſeem fair, though they be like a painted woman.

To keep a Friend certain, is a harder matter than to get a friend. *Ovid.*

Preſumptuous boldneſs is a baſe Action in the eyes of thy betters.

So love as thou mayſt hate, ſo hate as thou mayſt love, and both without challenge.

The end of every thing is the trial of the Action.

Conſcientia benè actæ vitæ, multorúmque benefactorum recordatio, res jucundiſſima eſt.

Exercitationes virtutum in omni ætate mirificos afferunt fructus.

Of PRAISE.

Defin. *Praiſe is an exalting, or a lifting up to honour, either the good parts we behold in others, or thoſe excellencies with which our eyes (tickled by delight) are enamoured.*

THere be many that in words are ready to praiſe that which is good, but few that in works are willing to follow the ſame.

It is better to be praiſed for true-ſpeaking, than to be honoured for flattering and lying.

For a man to praiſe too much his own writings, is nothing elſe but to give men occaſion to ſpeak evil both of him and his works.

As it is ſeemly for a Philoſopher, and a wealthy man to praiſe the profits of peace; even ſo in his mouth it is uncomely to prate of the perils of War.

Perfect Praiſe and Felicity conſiſteth in a contented life and happy death. *Solon.*

Praiſe beſtowed on an unworthy perſon, is a manifeſt ſign of flattery.

Praiſe is a poiſon to an ambitious man, for it leadeth him beyond the ſcope of honeſty. No-

Nothing deſerveth commendation, unleſs it be vertuous.

Praiſe encourageth the ſpirit to do great and mighty things; and nouriſheth true vertue where it is begun.

Commendations make the labour light, the wit ſtudious, and the hope rich.

Three things are commendable in a Scholar; Silence in his Tongue, Diligence in Reading, Civility in his Behaviour.

He which often praiſeth one, abuſeth himſelf, confirmeth an error, and proveth in the end a Liar: And he which is praiſed, becometh a great deal more vain. *Auguſt.*

Praiſe is the hire of vertue. *Cicero.*

Too much Praiſe is a burthen.

Amongſt all the Praiſes of *Lucullus*, he deſerveth moſt by this anſwer; I had rather, ſaid he, deliver one *Roman* from the hands of an enemy, than enjoy all the riches of mine adverſaries.

Pompey being grown to the height of his fortune, and exalted by many Praiſes and Victories, was thus prettily check'd at his departing out of *Athens: Quantùm hominem te eſſe nôſti, eatenus es Deus.*

He that praiſeth a man openly, will not ſtick to flatter him ſecretly. *Diog.*

To do good to the poor is a double Praiſe, becauſe a double ſacrifice; one to God, another to man.

Moſt praiſe-worthy is a good nature, that can amend a bad nature.

Vertues beget Praiſe, and Praiſe begets honour and authority.

Nothing is more uncertain than Praiſe: For what one day gives us, another day takes away from us.

It is a greater Praiſe to help the helpleſs, than to maintain the needleſs.

The doing what we ought deſerves no Praiſe, becauſe it is our duty. *Auguſt.*

If another man praiſe thee, yet remember thou to be thine own judge.

All things that are good, have ever the pre-eminence in Praiſe and Compariſon.

As the ſhadow followeth the body, ſo Praiſe followeth vertue. *Seneca.*

To be praiſed of evil men, is as evil as to be praiſed for evil-doing.

Neither praiſe any thing that is not commendable, neither diſpraiſe that which is praiſe-worthy.

The Praiſe of our Anceſtors is a light to their poſterity. *Saluſt.*

When they offered to *Titus* a crown of gold, together with great Praiſes, for taking *Jeruſalem*, he ſaid, that he himſelf was not the Author thereof, but God.

Never challenge unto thy ſelf the Praiſe of another man's inventions. *Marc. Aurel.*

He that praiſeth any man, becauſe he is a Gentleman, praiſeth his Parents alſo.

As they which praiſe unwillingly, ſeem to have but little themſelves; ſo they which praiſe other men ſlenderly, ſeem deſirous to be praiſed themſelves. *Juſt.*

It is a point of flattery to praiſe a man to his face.

Be neither too haſty to praiſe, nor too forward to diſcommend any. *Anax.*

There is no day ſo clear, but it hath ſome clouds; nor any Praiſe ſo complete, but it is ſubject to the ſcandal of the envious.

Si laus allicere nos ad rectè faciendum non poteſt, nec metus quidem a fœdiſſimis factis poteſt avocare, Cicero.

Laus ubi nova oritur, etiam vetus admittitur.

Laudare ſua, & aliena vituperare nemo debet.

Of AID.

Defin. *Aid generally is any relief or ſuccour chiefly in an extremity; and is the greateſt upholder of ability when it is moſt weak and deſperate.*

SOrrow is ſo hard of belief, that it refuſeth all aid, imagining truth to be dreams, and dreams to be truth.

Fatal is the aid that brings us to the aſcent of a crown, from whence men come not down, but fall down.

Sorrow makes ſilence her beſt Aid, and her beſt Orator.

The ſhew of injuſtice aids and aggravates deſpight. *Hermes.*

The multitude, which look not into cauſes, reſt ſa-

ſatisfied with any thing which is added by the Laws.

Fear caſteth too deep, and is ever too wiſe, if it be not aided by ſome reſolution.

One man is born to help another, as far as ability will ſerve.

To help the weak is charity; and to aid the mighty, preſumption. *Greg.*

A doubtful minded man can never endure to be aided by any uſual means.

The Aid of the ſpirit is faith, by which a man is delivered from a ſecond death.

The grace and law of the Spirit furniſhed with the Aid of God juſtifieth the wicked, reconcileth the ſinful, and giveth life to the dead.

Wiſdom and Learning are the two chief Aids to Vertue and good Conditions.

Law is the Queen of Immortality, and Aid the Lord which reſtores the oppreſſed.

Wiſe men are not aided by the laws of men, but the rules of vertue. *Solon.*

Evil Aid and unconſtant Love, are like the ſhadow of a cloud, which vaniſheth as ſoon as it is ſeen.

Honeſt aſſiſtance is without hurt, without hate, and without penury.

The Aid of a friend in law, is half an end to the law.

He is raſh witted, that preſumeth too much upon his own power.

God giveth his wrath by weight, and mercy without meaſure. *Eraſmus.*

To try the Aid of friends, is to prove the hope of fortunes.

He is a monſtrous fool that will preſume to fly with the Aid of waxen wings.

Homo homini, quicunque ſit, ob eam ipſam cauſam quod ſit, conſulere debet.

Nihil habet alicujus fortuna melius, quàm ut poſſit, nec natura, quàm ut vellet ſervare plurimos. Cicero.

Of MEAN.

Defin. *Mean is the mediocrity and beſt part of an action, and muſt be uſed in all things: It containeth the full effect of prudence touching government, and tranquillity concerning the ſoul.*

THE difference of good or bad conſiſteth in mediocrity, or Mean in all things.

Curioſity and extremity baniſhed man from the firſt modeſty of his nature in all things.

Nothing too much, nothing too little, preſerveth a Mean in all things.

The mean eſtate is the beſt eſtate; indifferent equality is the eaſieſt ſuperiority. *Flo.*

He that ſtarveth for drink by a fountain-ſide, hath no Means in his miſery.

The mean love is the ſureſt love: To love extremely, procureth either death or anger.

Of two evils the leaſt is to be choſen; for that is the Mean to well chuſing.

The more men are threatned, the greater Means they ſeek for their ſafety.

Firſt to become a Servant, is the beſt Means to be a Maſter. *Diogenes.*

As ſtorms wither flowers, ſo pride confounds mean callings.

The ſmalleſt hair hath his ſhadow, and the meaneſt eſtate his riſing and down falling.

Fire is never without ſmoke, nor extremity without croſſes.

Mountains having too much heat of the Sun, are burnt; Valleys, having too little heat thereof, are barren: But ſuch places as hold a Mean, are moſt fruitful.

Of all the parts in Muſick the Mean is the ſweeteſt.

He that keepeth a Mean in his diet ſhall never ſurfeit.

The increaſing of paſſion multiplieth complaints.

Extremity harbours where a Mean is not kept.

Mean thoughts excel ambitious deeds.

Wiſe men temper their actions to the time, and hold a Mean in all matters.

The mean Cottage of a Swain, ſtands in more ſafety than the Palace of a Prince.

Where there is no Mean, there is no order: And where proportion is not kept, there is ſpeedy confuſion.

E'er miſchief come, the means to prevent it ought to be provided.

Eſt modus in rebus, ſunt certi denique fines,
Quos ultra citráque nequit conſiſtere rectum.
Suus cuique modus eſt; tamen magis offendit nimium quàm parum.

Of LABOUR.

Defin. *Labour is (or ought to be) the honeſt recreation of the mind; and that induſtrious work-maſter, which buildeth our knowledge, and makes men abſolute by exerciſe of good letters, and continual travail in the Sciences.*

IT is not freedom to live licentiouſly; neither is it liberty, to live without Labour.

Labour is a mortal enemy to love, and a deadly foe to fancy.

Great labours require ſometimes to be eaſed with honeſt paſtimes.

That which is done ſlowly, is never done willingly.

Take good adviſement e'er you begin; but the thing once determined, diſpatch it with all diligence.

Labour is a burthen, that man undergoeth with pleaſure. *Cicero.*

A man that doeth all that he can do, doeth what he ſhould do.

By diligent and laborious examination of things paſt, we may eaſily foreſee things to come.

He that endureth Labour, ſhall taſte the fruit of his travail.

As nothing mounteth ſwifter than fire, ſo nothing atchieveth ſooner than Labour.

He that endeavoureth, attaineth; he that neglecteth, repenteth.

All errors by Labour are cured, huge mountains levelled, and wits refined.

The hope of a good reward, is a great encouragement to Labour.

Immoderate Labours do weaken the body, but a temperate kind of exerciſe, conſerveth the ſame in health.

As the ſweeteſt roſe groweth upon the ſharpeſt prickles; ſo the hardeſt labours bring forth the ſweeteſt profits.

As brightneſs is to ruſtineſs, ſo Labour excelleth idleneſs. *Thales.*

No worthy act can be accompliſhed without pain and diligence.

No profit is denied to the painful perſon.

By Uſe and Labour a man may be brought to a new nature. *Demoſt.*

Labour in youth waxeth ſtrong, with hope of reſt in age.

Diligence is the miſtreſs of learning, without which nothing can either be ſpoken or done in this life with commendation, and without which it is altogether impoſſible to prove learned, much leſs excellent in any ſcience.

Erudition gotten by induſtry, though it be hard in conceiving, yet once obtained it is ſeldom forgotten.

Too much diligence breedeth ſuſpicion.

The God which is immortal, doth as it were ſell all things unto us for our Labour and Travel *Cicero.*

Without care and diligence no eſtate can proſper.

Thoſe ſtudies which ſeem hard and troubleſome in youthful years, are made right pleaſant reſts in old age.

There is nothing ſo hard, but Diligence and Labour makes it ſeem eaſy. *Virg.*

Nothing cauſeth a man more diligently to do his duty, than to think what he would require of him that is a ſervant.

As to every ſtudious man, diligence is the mother, ſo negligence is a ſtep-dame to all learning. *Boetius.*

There is nothing that ſooner maketh a horſe fat, than the watchful eye of his maſter; nor any thing maketh land more fertile, than the diligent Labour of him that oweth the ſame.

By dangers, dread and doubtfulneſs, diligence is greatly hindred.

Qui ſtudet optatam curſu contingere metam,
Multa tulit fecitque puer, ſudavit & alſit.

Si quid feceris honeſtum cum labore, labor abit, honeſtum manet: ſi quid turpe cum voluptate, turpitudo manet, voluptas abit. Cicero.

Of GLADNESS.

Defin. *Gladneſs or pleaſure is properly called that delight, which moveth and tickleth our ſenſes; which quickly ſlideth and*

and ſlippeth away, and for the moſt part leaveth behind it occaſion rather of repentance, than calling it again to remembrance.

OUR pleaſures are inductions to our griefs.

Oft hath a tragick entrance a happy end.

Gladneſs is continually mixt with grief.

Sorrow foregoing gladneſs graceth it.

There is nothing more to be rejoyced at, than a good and quiet conſcience, which at the latter day ſhall be a witneſs to juſtify, and not to condemn us.

The gladneſs of the heart addeth length to our life; but ſorrow of life haſtens death.

Be glad of that day wherein thy tongue hath not miſ-ſaid, and thy heart hath repented of thy ſins.

Diſordinate laughter cauſeth death, and violent pleaſures mighty dangers.

All men are glad to ſee their riches increaſe; but few men are diligent to amplify their vertues. *Crates.*

All worldly gladneſs rideth upon the wing of time, and but in heaven no perfect joy is found.

Be not glad of thy enemy's fall, for he that ſitteth ſureſt may be overthrown.

It is better to enter the houſe of mourning, than the habitation of gladneſs. *Orig.*

Sith joys are ſhort, take gladneſs when it comes; for ſorrows headlong follow one another.

Pleaſures while they flatter a man, they ſting him to death.

After the delectation and pleaſures of the body, followeth the deſtruction of the fleſh. *Mar. Aurel.*

Pleaſures unbridled, carry a man headlong into all licentious living.

Pleaſures bring loſs and damage to the party that too much delighteth in them; they create in his mind ſorrow, forgetfulneſs of wiſdom and inſolency.

The ſweet and ſimple breath of heavenly gladneſs, is the eaſier to be altered, becauſe it hath not paſſed through worldly wickedneſs, nor feelingly found the miſchief which evil carrieth with it.

He that is given to pleaſure judgeth all things, not according to reaſon, but according to ſenſe.

Pleaſure is the root of all evils, quenching the light

light of the ſoul, hindering good counſel, and turning men aſide from the way of vertue.

Pleaſure is ſo much more odious, by how much more ſhe hideth her venom under the garment of good liking.

Pleaſure is a certain exultation, or an exceeding rejoycing, ſprung from the events of things deſired.

Pleaſure amongſt vertues, is like a harlot amongſt honeſt women, for by her flattery ſhe deſtroys man. *Cic.*

Pleaſure is of two ſorts, the one is of honeſt and good things, the other of diſhoneſt: In reſpect of honeſt things, it is called *voluntas*; in reſpect of diſhoneſt, it is called *voluptas.*

The companion of pleaſure is pain.

A wiſe man ought not to be puft up with pleaſure; for it is the food of filthineſs, it killeth the body, weakeneth the judgment, and taketh away our underſtanding. *Ariſt.*

He is not worthy the name of a man, that ſpendeth a whole day in pleaſure.

Qui minus deliciarum novit in vita, minus timet mortem.
Gaudia principium noſtri ſunt ſæpe doloris:
Gaudia non remanent, ſed fugitiva volant.

Of LIBERTY.

Defin. *Liberty is that freedom and happineſs which bringeth the ſoul to its contentment and ſatisfaction after the troublous pilgrimages, travails and bondages of this world. Or otherwiſe, to live as a man liſts.*

THrough too much Liberty all things run to ruin and confuſion. Liberty in the mind is a ſign of goodneſs; in the tongue, of fooliſhneſs; in the hands, of theft; in our life, of want of grace.

Nothing corrupteth more than Liberty; for it maketh the ſon deſpiſe his father, the ſervant his maſter, and the citizen his magiſtrate.

He is to be counted free, that ſerveth no looſeneſs nor infirmity.

No man truly liveth at Liberty, but he that liveth vertuouſly.

The wiſe man, that hath the rein of his own wit re-

reſtrained in the hands of his diſcretion, is only free.

There is a natural diſcord between Tyranny and Liberty. *Demoſt.*

He enjoyeth the ſweeteſt Liberty, that hath a quiet conſcience. *Greg.*

Vertue only yieldeth men Liberty, ſin yieldeth ſhame and ſervitude.

If the Liberty of the Commons be not reſtrained, the Commonwealth will be deſtroyed.

A man's mind may be at perfect Liberty, though his body be fettered with irons.

Life loſt for Liberty, is a loſs full of piety.

It is better to live a miſerable life, being at liberty, than to live a magnificent ſlave in continual bondage.

Too much Liberty is a little bondage, and too great bondage haſtens ſpeedy liberty.

A conſtrained will ſeeketh every opportunity to ſlip his head out of the collar.

No man lives happily, if he want the freedom of Liberty.

Death ought to be preferred, before ſervile ſlavery and bondage.

It is a hard thing to moderate a man much given to Liberty, or to put a bridle to wanton affections.

He that hath Liberty to do more than is neceſſary, will oftentimes do more than is tending to honeſty.

Where Liberty is given to offend, ſin is ſo ſweet to the fleſh, that there is no difference between men and beaſts, but that men do exceed beaſts in beaſtlineſs.

He is to be thought free, that is not a bond-ſlave to iniquity.

Ille mihi non videtur liber cui mulier imperat, cui lex imponit, præſcribit, jubet, vetat quod videtur, qui nihil imperanti negare poteſt, nihil recuſare audet. Si poſcit, dandum eſt: ſi vocat, veniendum, ſi ejiciat, abeundum: ſi minetur, extimeſcendum.

Non poteſt parvo conſtare libertas; hanc ſi magno æſtimas, omnia alia parvo æſtimanda ſunt.

Of SERVING.

Defin. *Serving or ſervitude, is a certain ſlaviſh bond of conſtraint,*

ſtraint, by which either for commodity or love, men bind themſelves to the will of others, making themſelves ſubject to controlment.

TO ſerve, or to obey well, is a great vertue, and proceedeth of Nature; which being good, is upholden by Education.

It is as neceſſary for him that ſerveth, as for him that commandeth, to be honeſtly minded.

Servants muſt be obedient to their Maſters, whether they be courteous or froward. *Plato.*

Nature, and the Laws which preſerve Nature, bind men that will be ſervants to ſtrict obedience.

The ſervants of wiſdom, are the righteous of the Church, and their off-ſpring is obedient.

Servants ought with patience to bear the corrections of their maſters. *Chilo.*

A crafty Servant ruleth his maſter.

The bondage of a wiſe man is Liberty. *Aug.*

The ſervant that dutifully honoureth his maſter, ſhall, in time to come, find love and obedience in his own houſhold.

The only fruit of ſervice, is love and reward; and the pleaſure thereof, humility and obedience.

The firſt duty in a Servant, is willingneſs to learn whatſoever is neceſſary; the ſecond, faithfulneſs, in performing truly whatſoever belongeth to his duty; the third, carefulneſs, in ſeeking all honeſt means to profit his Maſter; the fourth, ſilence in tongue, in not replying againſt his Maſter's ſpeeches.

There ought to be in a ſervant double ſilence; the one, in not replying, or contradicting; the other, in not revealing abroad, what his Maſter doth at home.

Servants ought not to obey with eye-ſervice only, but alſo with ſingleneſs of heart.

It is a moſt commendable vertue in a Servant to know how to obey well.

A Servant once made malapert and ſawcy, will always after kick at his duty, and ſcorn the controlment of his Maſter. *Aug.*

Look what kind of Service a Servant doth unto his Maſter, the like ſhall ſurely be requited when he keepeth Servants himſelf. Ho-

Honeſt and gentle Maſters have commonly proud and ſtubborn Servants; whereas, a Maſter ſturdy and fierce is able, with a little wink, to command more duty, than the other ſhall with many words. *Aurel.*

Princes muſt be ſerved both with life and goods, and that is the perſonal ſervice of every natural ſubject.

All men muſt be ſubject to Principalities.

Men are bound to obey Magiſtrates, although they command things contrary to publick profit; except it be in ſuch things as are contrary to the laws of God.

Serving juſtly is a ſeal of obedience, and a teſtimony of an upright conſcience. *Chryſ.*

Tyrants are termed the ſcourges of God.

It is treaſon againſt God and man for the Servant to offer violence to his Maſter; but moſt damnable for a Subject to touch the Lord's Anointed.

Nihil eſt fœdius ſervitute: Ad decus & libertatem nati ſumus. Cicero.

Si miſerum eſt ſervire, multò miſerius eſt ſervire iis, quos non poſſis effugere.

Of OBEDIENCE.

Defin. *Obedience is the end whereunto vertue tendeth; namely, when in all our actions we obſerve honeſty and comelineſs: It is that which bindeth the ſoul, when fully and willingly, without force and conſtraint, we give to every one that which belongeth unto him; honour to whom honour, reverence to whom reverence, tribute to whom tribute, and ſuccour to whom ſuccour belongeth.*

OBedience ſheweth our nature, Rebellion our corrupt nature.

That Commonweal is always happy, where the ſubjects are obedient, and the Magiſtrates merciful.

Wicked men obey for fear, but the good for love. *Ariſtotle.*

Servants in word and deed owe dutiful obedience unto their bodily maſters.

Where reaſon ruleth, appetite obeyeth.

Nothing thriveth by ſtrife and contention; but all things flouriſh through love and obedience.

Diſobedience proceedeth from negligence: for he that governeth well, ſhall be obeyed well; but he

that

that giveth to his ſervants too much liberty, ſhall be ſure to have too much loſs. *Theopompus.*

They commonly prove the beſt Maſters, that have been the moſt obedient Servants.

The obedience of the Law is the maintenance of the Law.

Treaſon hath no place, where obedience holds principality. *Plato.*

Whoſoever obeyeth his ſuperior, inſtructeth his inferior. *Cicero.*

It is a certain and infallible obſervation, that the ſon, who hath irreverently and diſobediently diſhonoured his father, is in his old age plagued by his own poſterity. *Aurel.*

The humble and obedient gain honour; but the ſtubborn and obſtinate reproof.

The more obedient a man is, the more favour he purchaſeth.

The bleſſedneſs of a Commonwealth, is the obedience of Citizens. *Stobæus.*

Only obedience enjoyeth the merit of faith. *Bern.*

Obedience is the badge of devotion, the ſeal of contemplation, the ſafeguard of the penitent, and the ſchool of the ignorant.

To obey the Law, is to fulfil the Law.

The will obedient to reaſon never ſtrayeth; but where men break all bonds of duty, there follow all ſorts of plagues and puniſhments. *Juſtinian.*

Obedience is a vertue due to God and Man; to God as our Creator, to Man as our Superior. *Bern.*

That Country is well kept, where the Prince knoweth how to govern, and the people how to obey.

The King himſelf is ſupreme head of all other authority, and obeyeth no man, but the Law only.

If thou vanquiſh thy parents with ſufferance, thou ſhalt ſurely be bleſt for ſuch obedience.

He obeyeth infinites, that is a bond-ſlave to his luſts. *Crates.*

Qui benè ducit, efficit ut rectè eum ii quos ducit ſequantur.

Flectitur obſequio curvatus ab arbore ramus:
Franges, ſi vires experiare tuas.

Of

Of OPINION.

Defin. *Opinion is the rule of the mind, containing our woe, or pleaſure: It is born of the mind, nurſt with unreſt, and brought up only with imagination.*

OPinion makes men arm themſelves one againſt another.

Opinion is one of the greateſt pillars which uphold Commonwealths, and the greateſt miſchief to overthrow them. *Pont.*

Opinion proceeding from a firm diſcourſe of reaſon, purged from vanity, is perfect judgment.

Opinion never judgeth rightly of any thing, as it is indeed, but only as it ſeemeth to be.

Opinion living in hope, pines in preſent, and lacketh whatever it hath.

Opinion is the torment of the mind, and the deſtruction of the body, vainly promiſing that reſt which could never be enjoyed.

Opinion draws on the ambitious with a vain conceit of immortality, making poſſible impoſſibility.

The variety of Opinions among the Learned, begets both doubtfulneſs and fear in the ignorant. *Theophr.*

The Opinions of Judges have heapt ſuits one upon another, and made them immortal.

By Opinions chiefly is the majeſty and integrity of ancient Juſtice loſt. *Crates.*

All ſedition ſprings from Opinion; and all ſedition is evil, how honeſt ſoever the ground be pretended.

Opinion is the original of diſobedience, and diſobedience is the beginning of fury.

The ground of the *Roman* civil wars was the diverſity of Opinions betwixt the Nobility and Senate.

The ſtrength of falſe Opinion is of ſuch force, that it overthroweth the love betwixt man and wife, betwixt father and child, betwixt friend and friend, and betwixt maſter and ſervant. *Demoſt.*

To know the cauſe of falſe Opinions, is the only means to break the ſtrength, and root out the force of falſe Opinions.

Profit, Honour, Loſs and Diſhonour, are four cauſes of disjoined Opinions.

Great

Great Opinions alter not at one inſtant, but loſe their ſtrength by degrees, by little and little, except they be violent.

Diſſimilitude, being a diverſity of Opinions in Religion, is the cauſe of civil War.

The diverſity of Opinions in Subjects is very dangerous to Eſtates and Sovereigns. *Phocion.*

It is impoſſible for any head to maintain an Opinion contrary to the members.

Amongſt men that are honeſt and upright in life, and live contented with their calling, there never happeneth diverſity of Opinions, nor civil Wars for Religion.

Gravior & validior eſt decem virorum ſententia, quàm totius multitudinis imperitia. Cicero.

Vereor de viris doctis judicare, nè quorum opinionem improbo, illos videar improbâſſe.

Of CREDULITY.

Defin. *Credulity is a certain ground and unfeigned truſt which we repoſe in the object propounded to our imaginations: It is alſo the deſtruction of doubt, and an animater of us to thoſe actions which we credit to be honeſt.*

SO many men, ſo many minds; and ſo many minds, ſo many beliefs.

Credit is a conſtant truſt, in ſuch things as are ſpoken or covenanted.

Credit is a figure of faith, or that which faith it ſelf is, and is breathed by the Spirit of God into the godly. *Beza.*

Credit or faith conſiſteth above all things in prayer and meditation.

True belief breedeth conſtancy in proſperity, and patience in time of affliction.

A good life cannot be ſeparated from a good belief. *Auguſt.*

Belief fails, where God's truth ſtands uncertain.

The way to increaſe Credit, is firſt to have Credit.

The fruit of belief is made manifeſt by the love we bear to our Neighbours, and by our patience in time of trial.

True belief juſtifieth, and that juſtification is our redemption.

Cre-

Credulous belief knitteth together the joints of a Commonwealth.

The mean which conſtitutes Commonwealths, preſerves them: Faith firſt conſtituted them, therefore faith upholds them.

No man believes willingly more than himſelf liketh. *Chryſoſt.*

No Gold is ſo precious as a faithful friend, whom a man may boldly credit.

Men's credit ſhould be better than debts, for faith ſhould exceed oaths.

Slow belief is the handmaid of Wiſdom. *S. P. S.*

Unexerciſed credit is ſickly, and unknown things are unadmitted.

Faith built upon any thing but Divinity is dead faith, and like a frame that hath no ſubſtance or continuation.

From faith comes fear, from fear hate of ſin, and from hate of ſin everlaſting ſalvation.

In the greateſt danger, the greateſt credit is beſt deſerved.

Truth is the daughter of time, and guide to all goodneſs.

He that through cuſtom makes little account of his promiſe, may ſwear often, but ſhall ſeldom be believed.

Cuſtom without credit, is no better to be accounted of than old error.

Credulity is the only advantage of honeſt hearts. *S. P. S.*

It is as a great a fault to believe every one, as to truſt none. *Seneca.*

True faith in God maketh innumerable ſtrong Champions, and invincible ſtomachs, not only towards death, but alſo againſt all the moſt cruel devices that can be found to make death (if it were poſſible) more painful than death. *Boetius.*

Credit is of greater worth than friendſhip, and friendſhip as worthy as may be.

Non patitur ludum fama, fides, oculus.
Non holocauſta Deus, ſed corda fidelia quærit:
Hæc qui dona gerit, lege beatus erit.

Of

Of SECRESY.

Defin. *Secrecy is a faithful humour, which ſtrengthned by vertue, concealeth in deſpight of misfortune thoſe things which one knoweth may either profit his enemy, or prejudice his Friend or Country.*

HE that knows not when to hold his peace, knows not when to ſpeak.

Gold boileth beſt when it leaſt bubbleth; and a flame preſſed down inforceth the fire to ſmother. *Pacuvius.*

Love that is kept in ſecret conſumes in ſorrows: And the flames of fancy raked up in ſilence, will both fire the ſenſes, and ſhrink the ſinews.

He beareth his miſery beſt that hideth it moſt. *Arch.*

As ſilence is a gift without peril, and containeth in it many good things: So it were better our ſilence brought our ſimplicity into ſuſpicion, than to ſpeak eiher inconveniently, idly or unneceſſarily.

Thoſe things which are untold are undone: For there can be no greater comfort than to know much, nor any leſs labour than to ſay nothing.

Venus's Temple is never ſhut, *Cupid*'s Regiſter lies ever unfolded; and the ſecrets of love, if they be concealed, breed either danger by ſilence, or death by Secrecy.

Better it is by ſpeaking little to make a ſmall ſcar, than a deep wound by much babbling.

Silence is a gift without peril, and a treaſure without enemies. *Phocion.*

Women are fitter to conceive children, than to conceal Secrets.

By miſpending treaſures we loſe wealth; by diſcovering Secrets, honour and life.

That which thou wouldeſt few ſhould know, keep ſecret to thy ſelf.

Silence is more ſafe than ſpeech, when our enemies be the Auditors. *Saluſt.*

In ſome place, at ſome time, and in ſome company, it is better to be ſilent than talkative.

Wine deſcending into the body, cauſeth words to aſcend.

In

In ſome caſes ſilence is dangerous: And if any know of Conſpiracies againſt their Country or King, or any thing that might greatly prejudice their Neighbour, they ought to diſcover it.

As we muſt render account for every idle word, ſo muſt we likewiſe for our idle ſilence. *Ambroſe.*

Quærit aquas in aquis, & poma fugacia captat
Tantalus; hoc illi garrula lingua dedit.
Non unquam tacuiſſe nocet, nocet eſſe loquutum.
Arcana ſcrutanda non ſunt, nec commiſſa effutienda.

Of OATHS.

Defin. *An Oath is a perſuaſion or calling God to witneſs that our aſſertions are juſt, true and honeſt. And of Oaths, ſome be lawful, ſome unlawful: The lawful Oath, is that which is taken before Authority; the Oath unlawful, is that which is vainly, and without occaſion, uttered.*

THE Oath which is honeſt, is a proof of fidelity, the violation whereof is impiety.

An Oath is the foundation of juſtice, and the truth of incertainty.

It is better for a man never to take God to witneſs, than to forſwear himſelf in mockery. *Lact.*

Oaths do not credit men, but men their Oaths. *Sophocles.*

It becometh a man to keep inviolate the Oath which he maketh to his adverſaries, although miſhap cauſe him to yield unto it.

Through neglect of keeping our Oaths, we ſtain our ſouls with lying.

The greateſt fault that can be in a Prince is perjury.

God's Oath is the confirmation of his promiſe. *Aug.*

The bare word of a Prince ought to ſtand as an Oath in Law, and his Faith as firm as an Oracle.

To ſwear and forſwear is a vice ſo hateful, that Slaves themſelves judge it worthy of puniſhment. *Periander.*

He is unwiſe that putteth any confidence in the promiſe of a common ſwearer.

He that accuſtometh his mouth to many Oaths, procureth unto himſelf many plagues for a puniſhment. *Sigiſmundus.*

As

As it is not neceſſary to credit the Oath of an Infidel; ſo it is not lawful for a Chriſtian to break his vow, although it be made to a *Saracen.*

Traitors bewitched with perjury, fear not to betray themſelves, ſo they may betray others.

He that layeth his faith in pawn, bindeth his ſafety, his honour, and his ſoul alſo.

Where faith is taken from Oath, juſtice is ruined, love wounded and ſociety confounded. *Niphus.*

God in his juſtice chaſtens perjury, even from the cradle to the grave.

Favour gotten by perjury, is honour won by infamy.

Sin is puniſhed with repentance, but perjury with damnation. *Quint.*

Vertue is never in that mouth, where laviſh Oaths are reſident.

Scarcity of Oaths, is a moſt bleſſed Scarcity.

The Oaths uttered in fury, in calms are repented of with tears.

Wicked men's Oaths are written in Water. *Stobæus.*

Faith gives no honour to any Oath; yet Oaths broken diſhonour faith.

Faith is the devotion of the ſoul, and the redemption of the ſame. *Jerome.*

Wiſe men think more than they ſpeak: And to ſwear is the leaſt part of their knowledge.

Solon tantam morum probitatem ineſſe hominibus oportere dicebat, ut non opus eſſet ligare juramento.

Lycurgus eatenus amicis & familiaribus auxiliandum eſſe dicebat, ut interim perjurium non admitteretur.

Of DOUBT.

Defin. *Doubts are any uncertain or irreſolute opinions of things, whereby the mind is altogether unſatisfied and perplexed.*

DOubt being a frenzy of the ſoul, labouring to attain the truth, confounds it ſelf in its ſelf.

The hurts are boundleſs which come by Doubts and Uncertainties.

To reſt doubtful in Religion, is worthy certainly of high puniſhment.

There

There is nothing more troubleſome than doubtful thoughts. *Archim.*

Ignorance is the mother of Doubts, and Doubt the mother of irreligious opinions.

Doubt is contrary to faith, and whatſoever is contrary to faith, is clean contrary to ſalvation.

Doubt proceeds from ignorance, and ignorance comes from brutiſhneſs, and brutiſhneſs from want of vertue or wiſdom.

As doubts declare men to be baſe-minded, ſo courage and reſolution erect a Prince.

The Scriptures are ſufficient to diſſolve all Doubts in Religion, and not to believe them, is to periſh by them.

By over-much truſt in a man's own wit, the greateſt Doubts are commonly conceived.

Doubtful preſumptions, prove certain confuſions.

Love is careful, and misfortunes are ſubject to doubtfulneſs. *S. P. S.*

Want of wit breeds Doubt, and Doubts leaves good things unfiniſhed.

Doubtful and melancholick minds are cheared with muſick, but wiſe men with reſolution.

He of neceſſity muſt err, that of force muſt be doubtful.

There is no greater ſhame, than for a man to be reſolute in worldly actions, and wavering and doubtful in the chief points of Religion.

He is worthy to live always in Doubt, who doubts what no man elſe doubts, but he himſelf only.

To doubt or miſtruſt a man for his well-meaning, is the very next way to cauſe him to change his mind into falſe dealing. *Bias.*

There is great Doubt of that man's wiſdom, which is too much ruled by the will of a Woman. *Marc. Aur.*

To live in Doubt, is to live in torment.

He that doubteth every certainty, and admireth every trifle, ſhall ſooner be laughed at for his folly, than commended for his diſcretion. *Bias.*

He that doubteth of that thing which he ſeeketh, ſhall never know when to find that which he lacketh.

What-

Whatſoever is well done, is adviſedly done; but whatſoever is ill, is doubtful.

Doubts chaſe away friends, ſtrengthen enemies, and ſlander all men.

The beginning of error is doubt, dreaming that our effects agree with the heavens.

Doubts are not overcome with violence, but with reaſon and underſtanding.

When Doubts are known to be Doubts, reſolution is better eſteemed.

Qui dubitat, neganti eſt proximus.
Dubitatio cogitationem ſignificat injuriæ.

Of DENIAL.

Defin. *Denial is a refuſal of any thing propounded, or an Apoſtate back-falling from a thing formerly affirmed, known, or taken.*

TO deny principles is to deny truths; and to deny truths is hereſy.

To deny what we fear to deſire, is to diſprove our own beliefs.

It is hard to deny to mourn, when nature commands us to weep.

Vertue rather denies wealth, than to enjoy it by evil means.

Clouds cannot cover ſecrecies, nor denials conceal truth. *Demoſt.*

To deny the knot of marriage, is to break the bond of ſalvation.

The ſtrength of thunder overthrows high Towers, and the backſliding of Apoſtates confounds ſouls.

He that denies compaſſion to the penitent, ſhall find ſmall favour, when he himſelf asketh forgiveneſs.

Counſel confounds doubts, and diſſolves falſe denials.

Denials make little faults great, and truth makes great faults indifferent.

The Denial of truth, is a ſickneſs of the ſoul, which can never be cured, but by the ſhame of reaſon. *Herm.*

He which by Denial hath falſifyed his oath, ſhall hardly after recover his credit.

There cannot be a greater folly, than to truſt him that

that will deny the truth for advantage or promotion.

He getteth no profit, that denieth the truth in hope of reward.

Wiſe men eſteem many words and many lies both alike.

He that will inſtruct others in the truth, muſt never deny the truth himſelf.

Common liars need more than common wits, elſe will their tales be found double.

He that lieth, bearing the countenance of an honeſt man, by his outward ſhew of honeſty, ſooner deceiveth the ignorant, than many other which ſeem unhoneſt.

He that dares preſume to make a lye unto his Prince, will not ſpare to deny the truth before a meaner Magiſtrate. *Tho. Aquin.*

To boaſt the denial of truth, is more worthy puniſhment than to tell lies.

Believe not him, which to day telleth thee a lie of another body, for he will not ſtick to morrow, to tell a lie of thee to another man.

There is no greater ſign of wickedneſs, than open hereſy.

He that obſtinately denieth the truth before men upon earth, wilfully refuſeth the ſoul's health in heaven.

He which denies the motions of the fleſh, makes good the Divinity of the ſpirit.

To keep company with a notorious Liar, is a means to make thy ſelf ſuſpected, when thou telleſt the truth.

The man that through uſe and cuſtom denieth truth, and doth as it were make an occupation of lying, ſhutteth himſelf out from the company and preſence of God, loſeth his good name and credit amongſt men, and moſt horribly joins himſelf to the Devil, yielding all his endeavours to the furtherance of infernal ſervice.

Contra negantem principia non eſt diſputandum.

Qui ſemel à veritate deflexit, hic non majore religione ad perjurium quàm ad mendacium perduci conſuevit.

Of REPETITION.

Defin. *Repetition is a repeating or rehearſing again of things paſt, being either forgotten, or needful for preſent uſe or commodity: It is alſo an upbraiding of good turns, or a wearieſome tedioufneſs.*

TO repeat offences, is to make the committer aſhamed of his faults.

Often to repeat one thing is wearieſome to the hearer, and troubleſome to the teller.

Though the hearing of our ſins repeated be bitter, yet the perſuaſion of amendment is ſweet.

Continually to upbraid men with their miſdoing, is the next way to make them become deſperate.

God himſelf uſeth to threaten us oftner than to ſmite us. *Aug.*

Things oft repeated in memory, make the memory more perfect.

As it is neceſſary to ſmite the iron being hot; ſo it is needful to repeat in private our own ſins, before they prove odious.

To repeat offences with penitence, is a likelihood of amendment.

There can be nothing ſo plainly repeated but it may be miſtaken. *Terence.*

A wiſe man will not have one ſin twice repeated unto him.

Vain Repetition is an accuſation of dulneſs.

To repeat one thing often, being needleſs, is a ſign of a ſlender capacity.

It is requiſite to know men's natures, before we repeat their diſgraces.

Time is the repeater of all things.

He which maketh Repetition of his deceit, deſerves to be intangled by deceits.

It is the property of fools and children often to repeat prophecies.

Though it be a fault general for all men to ſin, yet very few can endure to hear their ſins repeated.

The things that be moſt ſcant to be gotten, are moſt dear of price; and things ſeldom ſpoken of, are moſt deſired. *Plato.*

The

The beſt garments grow old with often wearing, and ſtrange reports wax ſtale with too much telling.

Walls are ſaid to have ears, when needleſs Repetition hath too much tongue.

The often repeating of our faults to our ſelves in private, cauſeth more care in our actions publick.

We muſt be content to hear what we would not, when we forget our ſelves, and do that which we ſhould not.

Good examples cannot too often be repeated, if we purpoſe to profit by them.

The often repeating of an injury received, makes manifeſt that the fact is not freely forgiven.

Write injuries in duſt, but courteſies in marble.

It is more commendation for a man to be ſilent, than to make Repetition of his good deeds performed. *Aur.*

Too much of any thing changeth the nature of every thing. *Terence.*

Fire were not to be counted fire, if it wanted heat; nor vertue to be known without Repetition.

Qui vetera argumenta verbis nihil mutatis repetunt, auditores faſtidio enecant.

Non unum hodie, cras aliud, ſemper idem.

Of OFFENCE.

Defin. *Offence is an injury or indignity offered either in ſpeech or act, whereby either life or reputation is called into hazard, making the world in doubt of their vertue.*

UNjuſt Offences may eſcape for a time without danger, but never without revenge.

It were better for a man openly to be hurt with his enemy's ſword, than ſecretly to be wounded with evil ſpeeches. *Thal.*

Of little meddling comes much reſt, and of licentious talk oft-times enſueth much unquietneſs.

There is no ſufficient recompence for an unjuſt ſlander.

A fault once excuſed, is twice committed.

A falſe report, is a wilful lie.

Light heads, and ſharp wits, are moſt apt to invent ſmooth lies.

When the tongue babbles fondly, it is a token that the heart abounds with fooliſhneſs.

As a Traitor that clippeth the Coin of his Prince maketh it lighter to be weighed, but never the worſe to be touched: So he that by ſiniſter reports ſeemeth to impair the credit of his friend, may make him lighter among the common ſort, who by weight are oftimes deceived; but nothing impaireth his good name with the wiſe, who try all gold by the touchſtone.

If thou ſpeak what thou wilt, thou ſhalt hear what thou wouldſt not. *Bias.*

The greateſt barkers, are not always the greateſt biters: As it is far eaſier with words to obtain the victory, than with deeds to attain the conqueſt.

To a vertuous mind, an injurious word doth more hurt, than the wound of a ſword.

In the body of a man, the moſt neceſſary member is the heart; the goodlieſt inſtruments are the eyes; the parts moſt delicate are the ears; and the thing wherein moſt danger is, is the tongue. *Thales.*

Nature teacheth us to ſpeak well, but wiſdom teacheth us to ſpeak in a fit time. *Epimenides* the Painter, after his return from *Aſia*, being enquired of news, anſwered, I ſtand here to ſell pictures, not to tell tidings.

There is no better Philoſophy, than for a man to learn ſilence.

The *Lycaonians* had a Law, that if any ſtranger ſhould enter into diſcourſe with the Miſtreſs of the houſe, he ſhould, for his Offence, have his tongue cut out.

The authors of Offences and injuries are liars. *Plot.*

Amongſt the *Romans* it was held a great infamy, for a man to praiſe the good wife of the houſe.

The eyes, hands and feet, ought not ſo ſoon to be ſubject to the penalty of the Law as the tongue; becauſe they are members for common uſe, but the tongue is the inſtrument of vanity and villany.

Where there is any hope of amends to be looked for, there the firſt Offence deſerves pardon. *Pontan.*

A ſmall Offence being renewed, doth work ſome grievous diſpleaſure in the end to the committer thereof.

The offender feareth the Law, but the innocent feareth fortune. *Boetius.* Where

Where Offences of the beſt are never pardoned, the worſt will amend for fear of extreme puniſhment.

Nihil eſt tam inſigne, nec tam ad diuturnitatis memoriam ſtabile, quàm id quo aliquem offenderis. Cicero.

Nulla mala potentia eſt, in quam non irruat injuria. Seneca.

Of ACCUSATION.

Defin. *Accuſation is the attainture or challenge of any party in a doubtful matter, and may be employed both in good and evil part; ſometimes proceeding from an honeſt paſſionate zeal, and ſometimes from the effects of farther malice.*

HE that accuſeth another, muſt look that he be not guilty of the ſame fault himſelf. *Saluſt.*

Spies and Accuſers are neceſſary evils in a Commonwealth.

Perfect vertue terrifieth an accuſer; indifferent vertue whets him on.

Whoſoever preſently gives credit to accuſation, is either wicked himſelf, or very childiſh in diſcretion.

Things grown full, grow out of frame; and Accuſation being at the higheſt, either reſteth or declineth.

Great Accuſations have hard beginnings; both through their own debates, and their inventers.

If greatneſs could keep what it gets, it ſhould never be accuſed of infortunes. *Olaus.*

We juſtly accuſe him of prodigality, that ſpends in one day what ſhould ſerve for two.

Other men's ſins accuſe our Conſciences of frailty.

Ambitious men, raiſed once to dignity, accuſe afterward all other eſtates of inſufficiency. *Bod.*

Youthful counſel, private gain, and particular hate, accuſe Kingdoms of ſhort continuance.

Wars pretending publick good, done for ſpight, work moſt injuſtice; for they bend their Accuſations againſt the mightieſt perſons.

Flattery, the nurſe of vice, is the mother of falſe Accuſations; but zeal, of juſt appeals.

Kings, becauſe they can do moſt, are in Accuſation the worſt, though they run into ills by compulſion.

Great men too much graced uſe rigor, and accuſe humility of dulneſs.

He that accuſeth himſelf is a juſt man. *Chryſoſt.*

Good muſt not be drawn from Kings by force, nor Accuſation by threats.

Fools weep when great men are accuſed, as pitying the fall of honour.

He that accuſeth himſelf, and afterward anſwereth not, tempteth God. *Auguſt.*

General calamity accuſeth Princes of general imbecillity.

When great men are accuſed and condemned, guilty Vaſſals are hopeleſs and deſperate.

No man may be both the accuſer and judge. *Plut.*

Princes endangered, ſeek their peace by any means: and private perſons injured, ſeek revenge many times by falſe Accuſation.

The greateſt wrongs that ever were effected, were then performed, when Princes feared to fall by ſurmiſe or Accuſation.

The accuſed is not guilty, until he be convicted. *Lactan.*

Ex defendendo, quàm ex accuſando, uberior gloria comparatur. Cicero.

Accuſator nocere, monitor prodeſſe reprehendendo ſtudet.

Of SLANDER.

Defin. *Slander is a part of envy, and every whit as vile and dangerous: It is the ſuperfluity of a cankered heart, which enraged with choler, after an injury received, or after ſome report thereof, wanting other means of revenge, doth with ſlanderous and reproachful ſpeeches give teſtimony of his hate and malice.*

FOul-mouthed Detraction, is his neighbour's foe.

The mouth of a Slanderer calleth all things into queſtion, and approveth nothing.

We kill hurtful Vipers, if we ſpy them; but we nouriſh Slanderers till they kill us.

As Rats and Mice eat and gnaw upon other men's meat, ſo the Slanderer eateth and gnaweth upon the life and fleſh of other men.

A tale unaptly told may be depraved.

He that hurteth his Neighbour by his Tongue, woundeth his own Soul by his Words.

They

They that ſpeak evil and ſlander the dead, are like envious dogs, which bite and bark at ſtones. *Zeno.*

The corrupt heart breaketh out by the leud tongue; and ſuch as ſpeak evil of all men, are monſters among good men.

Whoſoever uſeth to liſten much to miſ-reports, deſerveth either to loſe his hearing, or his ears. *Pub.*

A common Slanderer ſtriving to bring other men into hate, becomes odious himſelf.

Believe not every report, neither be thou moved by vain ſuggeſtions, leſt through light truſt thou loſe friends, or, which is more bad, be counted a fool.

There are three ſorts of Man-ſlayers; they which kill, they which hate, and they which detract.

Itching ears do ſwallow many wrongs.

He that truſteth to leud tongues, is either ſwoln with hate, plagued with envy, conſumed with thought, endangered by revenge, or loſt in hope.

Nature hath given us two ears, two eyes, and but one tongue; to the end we ſhould hear and ſee more than we ſpeak. *Socrat.*

Though the tongue be but a ſmall member, yet it many times doth more hurt, than the whole body beſides.

Keep thy tongue, and keep thy friend; for few words cover much folly; and a fool being ſilent is thought wiſe.

Diverſity of meats hurt digeſtion, and changeableneſs of reports begetteth Slander.

Long promiſes are figures of cruelty, and large Slanders the ſign of great envy.

Slander offends the living, and gnaws upon the dead.

The Slanderer doth unjuſtly accuſe, and ought to be puniſhed in the ſame ſort, as the party accuſed ſhould have been, if the accuſation had been found true.

Slanderers in ancient times, have been marked in the forehead with a hot iron.

Apelles, after he had eſcaped a falſe Slander, thus by his art deſcribed her in a Table painted; He pictured a Judge with the ears of an Aſs, having on the one ſide two Ladies, Ignorance and Suſpicion; before

him falſe Accuſation, with a countenance full of fury, holding in the left hand a burning Torch, and with his right hand pulling a young man by the hair, who lifted up his eyes and hands to heaven; near unto him was a man looking pale, earthy, and aſquint, which was Envy; two Damſels following falſe Accuſation, named Treaſon and Deceit, behind whom ſtood a Lady wailing and mourning, called Repentance, which faſtened her eyes upon a very fair Lady, called Truth: Declaring by this, that we ought not lightly to believe every Accuſation and Slander that is brought unto us.

Aut in infamia, vulneribus aut morte, deſinet calumnia. Detractor uno verbo tres ſimul jugulat homines: ſeipſum, auſcultantem, & eum cui detrahit.

Of SCOFFING.

Defin. *Quips or Scoffs, are depraving from the actions of other men; they are the overflowing of wit, and the ſuperfluous ſcums of conceit.*

TO play the ſcoffing fool well, is a ſign of ſome wit, but no wiſdom.

All kind of mockery ought to be ſhunned, which is a reproach covered with ſome fault, and which accuſtometh the mocker to rail and lye, and moveth more than an injury, when it proceedeth from a will to outrage and malice without neceſſity.

An Adder keeps his venom in his tail, but the poiſon of a ſcoffer is in his tongue.

What is ſweet in the mouth, is bitter in the ſtomach; and ſcoffs pleaſant to the ear, are harſh to the beſt underſtanding.

A fault wilfully committed by Scoffing, can ſcarce be amended by repentance.

He that mocks a wiſe man with flattery, mocks him with inſufficiency.

Scoffs have not reward, but diſdain; nor praiſe, but ill employment.

Good and evil follow one another, ſo do Scoffs and hateful eſtimation.

The leaſt man can do ſome hurt, and the abſurdeſt tongue can diſparage.

He

He that moſt ſcoffs, ſhall be moſt ſcoffed at, for his reward.

To jeſt, is tolerable; but to do harm by jeſting, is inſufferable. *Bias.*

It is better to do well, than to ſpeak well; but eaſier to reprehend than to amend.

There are more mockers than well-meaners; and more fooliſh Quips than good precepts.

Mocking is an artificial injury.

The faireſt beauty may prove faulty, and the wittieſt ſcoff ridiculous.

It is better to be born fooliſh, than to employ wit unwiſely.

The loſs that is ſuſtained with modeſty, is better than the gain that is gotten with impudence.

It is good to hold an Aſs by the bridle, and a ſcoffing fool at his wit's end.

To be accounted a Nobleman's Jeſter, is to be a mercenary fool. *Bias.*

He that makes an ordinary uſe of ſcoffing, ſhall never be well thought of in his life, nor find happineſs at his death.

Qui pergit quæ vult dicere, quæ non vult audiet.
Parva necat morſu ſpatioſum vipera Taurum:
A cane non magno ſæpe tenetur aper.

Of PHYSICK.

Defin. *Phyſick is that natural Philoſophy, which tendeth to the knowledge of man, and thoſe cauſes which concern the health and good eſtate of his body.*

PHyſick is a continual fountain, or ſpring of knowledge, by which we maintain long life.

The ſick man deſireth not an eloquent Phyſician, but a skilful one. *Seneca.*

We begin to be ſick as ſoon as we be born. *Auguſt.*

The infirmity of the body, is the ſobriety of the mind.

The ſtrength of the body, is the weakneſs of the mind; and the weakneſs of the body, the ſtrength of the ſoul.

Delicate fare is the mother of ſickneſs.

Phyſick, rightly applied, is the repairer of health, and the reſtitution of a weak or decayed nature.

Next unto the glory of God, we ought to regard the profit of the Commonwealth; and then Philoſophy, which is Phyſick, nothing being more commodious.

Phyſick, being rightly uſed, is an art to find out the truth, both of divine and human beings.

The ſcope of Phyſick is to glorify God in the works of nature, teaching men to live well, and to help their neighbours.

A prattling Phyſician is another diſeaſe to a ſick man.

An Orator doth not always perſuade, nor the Phyſician cure. *Ariſt.*

To know the uſe of Phyſick is ſweet, but to taſte it is unſavory.

It is requiſite that he be tormented with pain, which will not be eaſed by Phyſick.

Death holdeth a ſword againſt our throats, and Phyſick a preſervative of health to our hearts.

Death is moſt deſired of them that be miſerable, and Phyſick moſt eſteemed of them that be mighty.

They that be found themſelves, are more ready in counſel, than skilful in knowledge, to preſcribe rules of Phyſick to the ſick. *Bias.*

As a blind man cannot ſee the fault of another's eyes, ſo an unskilful Phyſician cannot perceive the defects of the body.

To take Phyſick when the diſeaſe is deſperate, is to deſire the Phyſician to help to conſume our ſubſtance.

Medicines be not meat to live by.

The patient unruly maketh the Phyſician more cruel.

The thief is commonly executed that killeth but one man, and the Phyſician ſcapeth that killeth a thouſand.

Phyſicians oftentimes do uſe under the ſhew of honey to give their patients gall, and by this means preſerve their health: Whereas if they went plainly to work, the ſick would never take that which were wholeſome, if not toothſome.

The number of Phyſicians is the increaſing of diſeaſes.

Great variety of Medicines do no good at all to a weak ſtomach.

Some have compared thoſe which uſe often to take Phyſick, to them which drive the Burgeſſes out of the City, to place ſtrangers in their room.

Hippocrates, above all other things, recommendeth to a Phyſician, that he ſhould well adviſe himſelf, if in plagues and extraordinary diſeaſes be found nothing which was divine; that is to ſay, whether the hand of God were not the proper cauſe of the ſickneſs of the party diſeaſed.

Phyſicians are happy men, becauſe the Sun makes manifeſt what good ſucceſs ſoever happeneth in their cures, and the earth burieth what faults ſoever they commit. *Nicocles.*

Ægri quia non omnes convaleſcunt, non idcirco nulla medicina eſt. Cicero.

Dat Galenus opes, dat Juſtinianus honores.
Ex aliis paleas, ex iſtis collige grana.

Of PAIN.

Defin. *Pain, adverſity, or perturbations, are but affections and inclinations, which come from our will, corrupted by the provocations and allurements of the fleſh, and which wholly reſiſt the divine nature of the reaſonable part of the ſoul, faſtening it to the body, with the nail of diſcontentment.*

PAin is always a companion of pleaſure, and danger the handmaid attending on delight.

To trouble a troubled man, is to redouble his pain.

Where adverſities flow, there love ebbs; but friendſhip ſtandeth ſtedfaſt in all ſtorms.

Proſperity getteth friends, but adverſity trieth them. *Pacuv.*

In Pain and judgment the quality with the quantity muſt be conſidered.

It is leſs evil to ſuffer one, than to reſiſt many.

The greateſt miſery that may be, is to fall into unknown miſery.

Miſery can never be ſo bitter, as eternal felicity is pleaſant. *Eraſmus.*

Danger always attendeth at the heels of pride and ambition. Ad-

Adverſity quickneth our ſleepy ſpirits: For by proſperity we learn but ignorance; by adverſity we are taught knowledge.

Miſery and life are two twins, which increaſe, are nouriſhed, and live together.

He cannot rightly judge of pleaſure, that never taſted pain.

As no fortune can diſmay him, that is of a courageous mind; ſo no man is more wretched, than he that thinks himſelf to be unfortunate.

In the time of calamity, moſt men are more ſorry, for that their enemies can ſpeak of their diſtreſs, than for the pain they endure.

Adverſities happening to good men may vex the mind, but never change their conſtancy.

As the moſt peſtilent diſeaſes do gather unto themſelves all the infirmity wherewith the body is annoyed; ſo doth the laſt miſery embrace in the extremity of it ſelf all former miſchiefs. *S. P. S.*

Patience breeds experience, experience hope, and hope cannot be confounded.

The Pain of death is for ſin, the Pain of conſcience for ſin; but the pain of hell is eternal.

The Pain of the eye is luſt, the Pain of the tongue liberty, and the Pain of both repentance.

Miſery is full of wretchedneſs, fuller of diſgrace, and fulleſt of guiltineſs.

He ſuffers double puniſhment, that hath his Pain prolonged.

He finds helps in adverſity, that ſought them in proſperity.

The remembrance of pleaſures paſt aggravates the Pains that are preſent.

A fawning friend in proſperity, will prove a bitter foe in adverſity.

It is hard in proſperity to know whether our friends do love us for our own ſakes, or for our goods: But adverſity proves the diſpoſition of men's minds.

He that lendeth to another in time of proſperity, ſhall never want helps himſelf in the time of adverſity.

Ut ſecundæ moderatè tulimus; ſic non ſolùm adverſam, ſed funditus everſam fortunam fortiter ferre debemus.

Nullus dolor eſt quem non longinquitas temporis minuat atque molliat. Cicero.

Ponamus nimios gemitus; flagrantior æquo
Non debet dolor eſſe viri, nec vulnere major. Juv.

Of TEARS.

Defin. *Tears or Sorrow, is a grief or heavineſs for things which are done and paſt: They are the only friends to ſolitarineſs, the enemies to company, and the heirs to deſperation.*

TEars are no cures for diſtreſs, neither do preſent plaints eaſe a paſſed harm.

There is no ſowre but may be qualified with ſweet potions; nor any doleful malady, but may be allayed with ſome delightful muſick.

Tears crave compaſſion, and ſubmiſſion deſerveth forgiveneſs. *Greg.*

The violence of ſorrow is not at the firſt to be ſtriven withal; becauſe it is like a mighty beaſt, ſooner tamed with following, than overthrown by withſtanding.

Woe makes the ſhorteſt time ſeem long. *S. P. S.*

Women are moſt prone to Tears, and have them ſooneſt at command. *Eurip.*

Sorrow bringeth forth Tears, as a tree bringeth forth fruit.

That grief is beſt digeſted, that brings not open ſhame.

Bury the dead, but weep not above one day. *Hom.*

We ſhall ſooner want Tears than cauſe of mourning in this life. *Seneca.*

Sorrows concealed are more ſowre; and ſmothered griefs, if they burſt not out, will break the heart.

The heart that is greatly grieved, takes his beſt comfort, when he finds time to lament his loſs.

Tears and Sighs declare the heart to be greatly grieved.

A Tear in the eye of a Strumpet, is like heat-drops in a bright Sun-ſhine, and as much to be pitied as the weeping of a Crocodile.

Of ſorrow and lamentation, cometh watching and bleared eyes.

Tears are the badges of ſorrow. *Archim.*

Paſſion is a moſt cumberſome gueſt unto it ſelf. *S. P. S.*

Deep-conceited ſorrows, are like to Sea-ivy, which, the older it is, the deeper root it hath.

Paſſions are like the arrows of *Cupid*, which if they touch lightly, prove but toys; but once piercing the skin, they prove deep wounds.

Where the ſmalleſt ſhew of Tears is, there is oftentimes the greateſt effect of ſorrow.

Tears in many eaſe the grieved heart: For grief is like to fire; the more it is covered, the more it rageth. *Plutarch.*

Shedding of Tears is the eaſing of grief.

Tears are the fruits of paſſion, the ſtrength of women, the ſigns of diſſimulation, the reconcilers of diſpleaſures, and the tokens of a broken heart.

Tears are the food of the ſoul.

There are in the eyes three ſorts of Tears: The firſt of joy, which in old men ſhew their kindneſs; the ſecond of ſorrow, which in wretched men ſhew their miſery; the third of diſſimulation, which in women ſhew their nature.

Lay thy hand on thy heart, when thy wife hath the Tear in her eye; for then ſhe intendeth either to ſound thee, or to ſift thee.

When grief doth approach, if it be ſmall, let us abide it, becauſe it is eaſy to be born; but if it be grievous, let us bear with it, becauſe our glory ſhall be the greater.

Care not for ſorrow; it will either diſſolve, or be diſſolved.

How miſerable is that grief, which can utter nothing in torments! *Seneca.*

Men take a certain pleaſure in weeping, when they lament the loſs of friends.

Solon having buried his Son, did weep very bitterly: To whom when one ſaid, his Tears were all in vain: For that cauſe, quoth he, I do weep the more, becauſe I cannot profit with weeping.

Too much ſadneſs in a man, is as much to be condemned,

demned, as over-much boldneſs in a woman is to be deſpiſed. *Bias.*

Lepidus, by a long grief conceived of the misbehaviour of his Wife, ſhorthed his own days.

To lament with Tears the follies of our former life, is profitable: But to grieve too much for worldly loſſes, is a ſign of fooliſhneſs.

Per lacrymas argumentum deſiderii quærimus, & dolorem non ſequimur, ſed oſtendimus; nemo enim ſibi triſtis eſt. Curæ leves loquuntur, ingentes ſtupent. Senec.

Ratio dolorem vincat.

Of NEIGHBOURS.

Defin. *Neighbours are thoſe in whom we find towards us the greateſt bonds of charity; and not, as is vulgarly taken, thoſe that live near about us.*

THE greateſt love in us, next unto God, ought to be love towards our Neighbours.

Whatſoever duties we perform in kindneſs towards our Neighbours, we perform unto God.

Love is the firſt foundation of marriage, and conjunction of Neighbourhood.

The end of a man's being, is the glory of his Creator, and the love of his Neighbour.

The love of Neighbours appertains mightily unto ſalvation.

Men are not born for themſelves, but for their Country, Parents, and Neighbours. *Cicero.*

All things on earth are created for men; and men are created to worſhip God, and aid one another.

Whoſoever will follow nature, muſt love his Neighbour, and maintain ſociety.

Themiſtocles ſelling certain land, made it be proclaimed, that it had a good Neighbour. *Plutarch.*

No man may ſlander or lye for his profit, becauſe ſuch gain is his Neighbour's indignity.

Duty and profit are two diſtinct things, and ſeparated, belonging to our Neighbours, and our ſelves.

We muſt eſteem our Neighbour's love, as dearly as the pureſt gold.

It is more praiſe-worthy to relieve one Neighbour, than to kill many enemies.

We

We muſt frame all our actions to the glory of God, to the love of our Neighbours, and the profit of the Commonwealth.

The tidings of a bad man's burial, comes never too ſoon to the ears of his Neighbour.

The envy of a bad Neighbour, is worſe than the ſting of a Serpent.

He that lives alone, lives in danger: Society avoids many perils. *Marc. Aurel.*

The love of our Neighbours binds us from unlawful actions againſt them.

Gold is proved in the furnace, and a Neighbour's love tried in time of trouble.

That Neighbour is to be well thought of, which is ready in good will to help according to his power.

A rolling ſtone never gathers moſs, nor a fickle-minded man love amongſt honeſt Neighbours.

The love of Neighbours is the ſtrongeſt pillar to ſupport the Commonwealth.

He is careleſs and uncharitable, who will play at Cards, whilſt his Neighbour's Houſe is burning.

Good turns done to unthankful Neighbours, are like water poured into open ſieves.

Neceſſity ingendreth in a man war againſt himſelf; and malice to hurt his Neighbour.

Ut in re ruſtica, non ſatis eſt teipſum bonum eſſe colonum, ſed magni refert cujuſmodi habeas & vicinum: ſic in vita, non ſatis eſt ſi teipſum integrum virum præſtes, ſed refert cum quibus habeas conſuetudinem.

Nunc ego illud verbum experior vetus, Aliquid mali eſſe propter vicinum malum. Plaut.

Of PROVERBS.

Defin. *Proverbs are only ſententious ſpeeches of authentick authors, or the uſual phraſes begot by cuſtom.*

A Little ſtream ſerveth to drive a light Mill.

A ſmall ſum will ſerve to pay a ſhort reckoning.

A lean fee is a fit reward for a lazy Clerk.

A rolling ſtone gathers no moſs.

All is not gold that gliſtereth.

Where is nought to be had, the King loſeth his right.

It is good to ſtrike the iron while it is hot.
The burned Child dreadeth the fire.
Soft pace goeth far.
Good wine needeth no buſh.
Hunger is the beſt ſauce.
Sweet meat muſt have ſour ſauce.
It is evil halting before a cripple.
Self do, ſelf have.
Harm watch, harm catch.
Too much of one thing, is good for nothing.
Hot ſup, hot ſwallow.
One ſcabbed ſheep will infect a whole flock.
Like maſter, like man.
Look not a given horſe in the mouth.
When the belly is full, the bones will be at reſt.
He that reckoneth without his hoſt, muſt reckon twice.
A carrion Kite will never be a good Hawk.
He robbeth *Peter* to pay *Paul.*
Too much familiarity breeds contempt.
Rome was not built in a day.
Better thrive late than never.
After death the Phyſician.
After dinner Muſtard.
No fire without ſome ſmoak.
A fool's bolt is ſoon ſhot.
All covet, all loſe.
After a ſtorm cometh a calm.
It is better to bow than to break.
Need makes the old wife trot.
Death dealeth doubtfully.
More coſt, more worſhip.
It is an ill wind that blows good to none.
Much coin, much care.
Much meat, much malady.
Much learning, much ſorrow.
Look before you leap.
Time and Tide tarry for no man.
Like lips, like lettice.
Many things chance between the cup and the lip.
What is bred in the bone, will never out of the fleſh.

Every

Every man for himſelf, and God for us all.
Bare words are no lawful bargain.
It is good ſleeping in a whole ſkin.
The end trieth all.
In little meddling, lieth much reſt.
Wake not a ſleeping Lion.
The veſſel will ſavour of the firſt liquor.
One Swallow brings not a Summer.
White Silver dies black lines.
Fire is as hurtful, as healthful.
Water is as dangerous, as commodious.

Credit ought rather to be given to the eyes, than to the Ears.

Where many words are ſpoken, truth is held in ſuſpicion. *Stobæus.*

He that goeth a borrowing, goeth a ſorrowing.

A friend in the Court, is better than Money in the purſe.

He gives twice, that gives quickly.

He that ſpareth to ſpeak, ſpareth to ſpeed.

Service willingly offered, is commonly refuſed and ſuſpected.

A man's own manners do ſhape him either good or bad fortunes.

A near friend, is better than a far-dwelling kinſman.

Diſcipulus prioris poſterior dies. | *Grata brevitas. Feſtina lentè.*
Dulce bellum inexpertis | *Pauciloquus, ſed eruditus.*

Of SENTENCES.

Defin. *Sentences are the pithy and ſweet flowers of wit, compiled in a ready and deliberate brain, and uttered in ſhort and elegant phraſes.*

HE that deſireth to make a good market for his wares, muſt watch opportunity to open his ſhop.

Where the foundation is weak, the frame tottereth; and where the root is not deep, the tree falleth.

Where the knot is looſe, the ſtring ſlippeth; and where the water is ſhallow, no veſſel will ride.

Where fundry flies bite, the gall is great; and where every hand fleeceth, the ſheep goeth naked. *Demoſt.*

He that talketh much, and doeth little, is like unto him

him that ſails with a ſide wind, and is bore with the tide to a wrong ſhore.

Eagles fly alone; and they are but ſheep that always flock together.

The mean man muſt labour to ſerve the mighty, and the mighty muſt ſtudy to defend the mean.

Standing pools gather filth, and flowing rivers are always ſweet.

He that bites of every weed to ſearch out the nature, may light upon poiſon: and he that loves to be ſifting of every cloud, may be ſmitten with a thunder-ſtroak.

A wanton eye is the dart of *Cephalus*, that where it levelleth, there it lighteth; and where it hits woundeth deep.

Depth of wiſdom, height of courage, and largeneſs of magnificence, get admiration.

Truth of word, meekneſs, courteſy, mercy and liberality ſtir up affection.

There is no man ſuddenly excellently good, or extremely evil; but grows either as he holds himſelf up in vertue, or lets himſelf ſlide to vice.

Cunning to keep, is no leſs commendable, than courage to command.

As life without learning is unpleaſant, ſo learning without wiſdom is unprofitable.

He properly may be called a man, that in his behaviour governeth himſelf like a man, that is to ſay, conformable unto ſuch things as reaſon willeth, and not as the motions of ſenſuality will.

Examples of the dead that were good, do profit men more to live well, than the counſel of the wicked that be living, which doth interr and bury thoſe that are now alive.

Far better it is to be a tenant of liberty, than a landlord of thrall.

He that makes himſelf a ſheep, ſhall be eaten of the Wolf.

He that loſeth favour on land, to ſeek fortune at ſea, is like him that ſtared ſo long at a Star, that he fell into a ditch.

Small helps joined together, wax ſtronger.

He

He is unworthy to be a maſter over others, that cannot maſter himſelf. *Pho.*

A maſter ought not to be known by the houſe, but the houſe by the maſter.

A buſy tongue makes the mind repent at leiſure.

By repentance we are drawn to mercy, without whoſe wings we cannot fly from vengeance.

Where the demand is a jeſt, the fitteſt anſwer is a ſcoff. *Archim.*

When Dogs fall a ſnarling, Serpents a hiſſing, and Women a weeping; the firſt mean to bite, the ſecond to ſting, and the third to deceive.

A ſubtil Wolf will never hunt too near his own den.

Such as be born deaf or blind, have commonly their inward powers the more perfect.

He that helpeth an evil man, hurteth him that is good. *Crates.*

When that thing cannot be done that thou wouldeſt, then ſeek to compaſs that which thou knoweſt may be brought to paſs.

Contempt is a thing intolerable, foraſmuch as no man can think himſelf ſo vile, that he ought to be deſpiſed.

Sudden motions and enforcements of the mind do often break out, either for great good, or great evil. *Hom.*

Many men labour to deliver themſelves from contempt, but more ſtudy to be revenged thereof.

It is the corrupting of the good, to keep company with the evil.

The eye can never offend, if the mind would rule the eye.

Where there is diviſion, there is confuſion. *Solon.*

That perſon is not worthy to live, that taketh not care how to live well.

Negligence in private cauſes is very dangerous.

Solitarineſs is a ſly enemy, that doth moſt ſeparate a man from doing well. *S. P. S.*

He that mindeth to conquer, muſt be careful.

Money borrowed upon uſury bringeth miſery, although for a time it ſeem pleaſant.

Of a ſhort pleaſure, long repentance is the heir. *Xenocrat.*

Pri-

Private loſſes may be holpen by publick pains.

Immoderate wealth cauſeth pride, pride bringeth hatred, hatred worketh rebellion, rebellion maketh an alteration, and changeth Kingdoms.

That kind of contemplation that tends to ſolitarineſs, is but a glorious title to idleneſs.

Liking is not always the child of beauty.

Jealouſy is the harbinger of diſdain.

All is but lip-wiſdom that wants experience.

Who will reſiſt love, muſt either have no wit, or put out his eyes.

Love is to a yielding heart a King; but to a reſiſting, a Tyrant. *S. P. S.*

Fear is the only knot that knitteth a Tyrant's people to him, which once being untied by a greater force, they all ſcatter from him, like ſo many birds whoſe cages are broken. *S. P. S.*

Ambition and love can abide no lingring.

No thraldom to the inward bondage.

The right conceit of young men is, that they think they then ſpeak wiſely, when they cannot underſtand themſelves.

He that will needs ſtir affections in others, muſt firſt ſhew the ſame paſſion himſelf.

Things loſt by negligence, muſt be recovered by diligence.

As rewards are neceſſary for well-doers, ſo chaſtiſements are meet for offenders.

Vertue, like the clear Heaven, is without clouds. *S. P. S.*

He that will blame another, muſt firſt be blameleſs himſelf, eſpecially in the matter that he blameth another for.

Suſpicion breedeth care, and the effects of cruelty ſtir up a new cauſe of ſuſpicion.

It is beſt dealing with an enemy, when he is at the weakeſt. *Aurel.*

The better ſort eſchew evil for ſhame, but the common people for fear of puniſhment.

Laws not executed are of no value, and as good not made as not practiſed.

Things that are wrongfully gotten, have no certain aſſurance.

Not

Not as men would, but as men may; and as the nature of things doth require, ſo ſhould they deal.

Where flatterers bear rule, things come to ruin. *Pompeius.*

Such is the man and his manners, as his delight and ſtudy is.

By diligence and pains-taking, all may be amended that is amiſs.

When things are in extremity, it is good to be of good chear, and rather endeavour to amend them, than cowardly to faint, and deſpair of all.

They that truſt much to their friends, know not how ſhortly tears be dried up.

God and Nature do ſet all things to ſale for labour.

Great is the value of order and foreſight to govern things well.

Man can better ſuffer to be denied, than to be deceived.

Lingring is moſt loathſome, when neceſſity requireth haſte. *Quint.*

The carefulneſs of the wicked, cauſeth the godly to look about them.

All paſſages are open to the ſtout and valiant minded man.

Flying tales and flattering news, do never good to any State.

It is better to fight with an enemy at his own home, than for him to fight with us in our Country.

Private welfare is not to be preferred before the Commonweal.

Wiſe men being wronged, are to be feared of the wrong-doers.

Careleſs men are ever moſt nigh unto their own harm.

Fair promiſes make fools feign; and flatterers ſeek by diſcrediting others, to benefit themſelves.

Good men ſometimes are in greater danger for ſaying the truth, than evil men for ſpeaking falſely. *Plaut.*

Of one inconvenience oftentimes ſuffered, many miſchiefs commonly follow.

Forbearance of ſpeech is moſt dangerous, when neceſſity requireth to ſpeak. A bold

A bold ſpeech upon a good cauſe, deſerveth favour.

Sleep and food are enemies to the mourning, which paſſion perſuadeth to be reaſonable. *S. P. S.*

Often ſuſpecting of others, cometh of ſecret condemning our ſelves.

Advancement is the moſt mortal offence to envy.

Through diligence and care things may be redreſſed, which were by ſloth and negligence ſo born. *Aurel.*

He doth wrong that giveth cauſe of war, not he that ſeeketh the redreſs of wrong.

The leſs one feareth his enemy, the nigher he is to his own harm.

It is better to begin a war, than to abide war.

Such as are careleſs in their own Cauſes, hardly can be careful about other men's affairs. *Thales.*

Corrupt officers never want matter to ſatisfy their corrupt minds.

It is folly to refuſe the aid of a ſtranger when we may have it, and are in need thereof.

Theſe three chief points are neceſſarily belonging to a counſellor; to be bold, plain, and faithful.

That City is of no value, which is not of ability enough to puniſh wrong doers: Neither is that Commonweal any thing worth at all, where pardon and interceſſion prevail againſt Laws.

The mind of man is his guide in all things, and the ſame is only to be inſtructed and trained up with knowledge and learning.

To know well, and to do well, are the two points belonging to vertue, *Origen.*

Vertue is praiſed of many men, but very few deſire to follow her effectually.

Honour got by vertue hath perpetual aſſurance. *Cic.*

That man cannot long endure labour, which wanteth his natural kind of reſt.

The mind of man is man himſelf, and needeth continual teaching.

Though all new chances cauſe preſently new thoughts; yet thereby we attain more ſtedfaſtneſs againſt miſhaps to come.

After the unlawful getting of a covetous father, followeth the riotous ſpending of a prodigal ſon.

Ita

Ità vivendum eſt cum hominibus tanquam Deus videat, ita loquendum tanquam Deus audiat.

Omnia præclara rara, nec quidquam difficilius quàm reperire quod ſit omni ex parte in ſuo genere perfectum.

Of SIMILITUDES.

Defin. *Similitudes or Likeneſs, are the Images or Pictures of things to which they are compared, lively explaining one thing in a far different object.*

AS that member is nothing profitable, but rather hurtful to the body, which by corruption is lame and imperfect: So that ſubject whoſe mind is drawn into ſundry practices of diſcord, working the diſquiet of a common peace and tranquillity, may be juſtly cut off, as an unprofitable part or canker in a Commonwealth.

As the vertue of a Prince, is the chiefeſt authority of the Magiſtrate; ſo are the good conditions of the Rulers, the beſt ſtay and ſtrongeſt defence of inferiors. *Plut.*

As he is not unfortunate, which is poor and deformed: So they are not to be accounted happy, which are only rich and beautiful.

As plants meaſurably watered grow the better, but being watered too much, are drowned and die; ſo the mind with moderate labour is refreſhed, but with over much is utterly dulled. *Eraſmus.*

As any thing, be it never ſo eaſy, is hard to the idle; ſo any thing, be it never ſo hard, is eaſy to the wit well employed. *Ennius.*

As a Ship, having a ſure Anchor, may lie ſafe in any place; ſo the mind that is ruled by perfect reaſon, is quiet every where.

As that fire ſmoaketh not much, which flameth at the firſt blowing; ſo the glory that brightly ſhineth at the firſt, is not greatly envied; but that which is long in getting, is always prevented by envy.

As the man that drinketh poiſon, deſtroyeth himſelf therewith; ſo he that admitteth a friend e'er he perfectly knows him, may hurt himſelf by too much truſting him.

As the perfect Gold, which is of a pure ſubſtance, ſooner

ſooner receiveth any form than the ſturdy Steel, which is groſs and maſſy metal; ſo women's effeminate minds are more ſubject to affection, and are ſooner fettered with the ſnares of fancy, than the hard hearts of men.

As golden Pillars do ſhine upon the ſockets of ſilver; ſo doth a fair face with a vertuous mind. *Perian.*

Like as a good Muſician, having any key or ſtring of his inſtrument out of tune, doth not immediately cut it off, and caſt it away, but either with ſtraining it higher, or ſlackening it down lower, by little and little cauſeth it to agree: So ſhould Rulers rather reform tranſgreſſors by ſmall corrections, than ſeek to caſt them away for every treſpaſs.

As *Apollodorus* was wont to ſay of *Chryſippus*'s books, that if other men's ſentences were left out, the pages would be void: ſo may we ſpeak of brokers; for if other men enjoyed their goods, their Ware-houſes would be quickly empty.

As the ſtrong bitterneſs of the Aloe-tree taketh away the ſweetneſs of the ſweeteſt honey; ſo evil works deſtroy and take away the praiſe of good deeds.

As a veſſel is known by the ſound, whether it be whole or broken; ſo are men proved by their ſpeech, whether they be wiſe or fooliſh. *Demoſt.*

As wine, in *Plato*'s opinion, is the mother of verity; ſo love in *Jamblichus*'s cenſure is the fruit of idleneſs.

As in feaſts, hunger is the beſt ſauce; ſo of gueſts, mirth is the beſt welcome.

As the occurrence of many things bringeth much trouble; ſo the conſiderations thereof procure experience.

Like as a battered or crazed ſhip, by drinking in of water, not only drowneth her ſelf, but all thoſe that are in her; ſo a Ruler, by uſing viciouſneſs, deſtroyeth not himſelf alone, but all others beſides, that are under his government.

As ignorant governors bring their Country into many inconveniences; ſo ſuch as are deviliſhly politick utterly overthrow the State.

As truth is the centre of Religion; ſo contrary opinions, founded on evil examples, are the corrupti-

ons of the world, and the bringers in of Atheiſm.

As it becometh Subjects to be obedient to their Sovereign; ſo it behoveth, that the King be careful for the commodity of his Commonweal. *Sigiſ.*

As there is no deliberation good that hangeth on delay; ſo no counſel is profitable, that is followed unadviſedly.

As that Kingdom is moſt ſtrong, where obedience is moſt nouriſhed; ſo that State is moſt dangerous, where the ſoldier is moſt negligently regarded.

As no Phyſician is reputed good that healeth others, and cannot heal himſelf; ſo he is no good Magiſtrate that commandeth others to avoid vices, and will not ſhun evil himſelf. *Marc. Aurel.*

As the green leaves outwardly ſhew, that the tree is not dry inwardly; ſo good works openly teſtify the zeal of the heart inwardly. *Eraſ.*

Like as a governor of a ſhip, is not choſen for his riches, but for his knowledge; ſo ſhould the chief Magiſtrate in every City, be choſen rather for his wiſdom and godly zeal, than for his wealth and great poſſeſſions.

As the goodneſs of wiſe men continually amendeth; ſo the malice of fools evermore increaſeth. *Pythag.*

As they which cannot ſuffer the light of a candle, can much worſe abide the brightneſs of the Sun; ſo they that are troubled with ſmall trifles, would be more amazed in weighty matters.

As fire caſt into the water, is quickly quenched; ſo a falſe accuſation againſt an honeſt life, is ſoon extinguiſhed.

As the Canker eateth and deſtroyeth iron; ſo doth envy eat and conſume the hearts of the envious.

As the ſavour of ſtinking carrion is noiſome to them that ſmell it; ſo is the ſpeech of fools tedious to wiſe men that hear it. *Solon.*

As the wicked and malicious perſon is moſt hardy to commit the greateſt crimes; ſo is he moſt cruel and ready wickedly to give ſentence againſt another for the ſame offence.

As men eat divers things by morſels, which if they ſhould

ſhould eat whole, would choak them; ſo by divers days we ſuffer troubles, which, if they ſhould all come together, would make an end of us in one day.

As ſin is natural, and the chaſtiſement voluntary; ſo ought the rigor of juſtice to be temperate; ſo that the miniſters thereof ſhould rather ſhew compaſſion than vengeance; whereby the treſpaſſers ſhould take occaſion to amend their ſins paſt, and not to revenge the injury preſent. *Hermes.*

As when the wood is taken from the fire, and the embers quenched, yet neverthelſs, the ſtones oft-times remain hot and burning; ſo though the fleſh be chaſtiſed with hot and dry maladies, or conſumed by many years in travel, yet concupiſcence abideth ſtill in the bones. *Antiſt.*

As after great ſtorms the air is clear; ſo after the floods of repentant tears, the conſcience is at quiet.

As Darnel ſpringeth up amongſt good Wheat, and Nettles among Roſes; even ſo envy groweth up among vertues. *Theop.*

As the leaves of a book, which is ſeldom uſed, will cleave faſt together; even ſo the memory waxeth dull, if it be not often quickned.

Like as an Adamant draweth by little and little the heavy Iron, until at laſt it be joined with it; ſo vertue and wiſdom draw men's minds to the practice thereof.

As a veſſel cannot be known, whether it be whole or broken, until it hath liquor in it; ſo can no man be known what he is, before he be in authority.

As it is great fooliſhneſs to forſake the clear fountains, and to drink puddle water; ſo it is great folly to leave the ſweet doctrine of the Evangeliſts, and to ſtudy the dreams of men's imaginations.

As ſight is in the eye, ſo is the mind in the ſoul. *Sophoc.*

As deſire is glad to embrace the firſt ſhew of comfort; ſo is hope deſirous of perfect aſſurance. *S. P. S.*

Ut ad curſum Equus, ad arandum Bos, ad indagandum Canis; ſic Homo ad duas res, intelligendum & agendum natus eſt, quaſi immortalis Deus. Cicero.

Ut ager, quamvis fertilis, ſine cultura fructuoſus eſſe non poteſt; ſic ſine doctrina animus.

Of BRAVERY.

Defin. *Bravery is riotous exceſs, either in apparel, or other ornaments: It is alſo a part of pride, and contrary to decency and comelineſs.*

EXceſs of Bravery, brings a man of much wealth quickly to poverty.

Pride joined with many vertues, choaks them all.

They that rather delight to deck their bodies than their ſouls, ſeem men rather created for their bodies than their ſouls.

Exceſs in vanity hath never end.

Theft, or violent death, ever waiteth at the heels of exceſs.

They never can be careful to keep a mean in huſbanding another man's wealth, which are careleſs in beſtowing their own ſubſtance upon exceſs.

To ſpend much beyond power, and hope much upon promiſes, make many men beggars which were left wealthy.

He that employeth his ſubſtance in bravery, ſhall quickly bring his eſtate to beggary.

The cauſe why bravery is ſo much eſteemed, is the reſpect the world taketh of the outward appearance, neglecting the inward excellence.

There are three things that coſt dearly, and conſume quickly; a fair woman that is unchaſte; a rich garment that hath many cuts; and a wealthy ſtock on an ill husband.

A fool cloathed in a gay garment, if he get any courteſy, may thank his weed, and not his wit. *Archim.*

As the weed cannot be eſteemed precious for the fair flower which it beareth; ſo ought no man to be accounted vertuous, for the gay garment which he weareth.

Building may be overthrown with wind, Apparel conſumed with moths: What folly is it then for men to delight in that, which the light wind can waſte, and the ſmall worm deſtroy?

He that waſteth his wealth to follow every faſhion, and ſpendeth his ſubſtance to maintain his Bravery, may be counted the Mercer's friend, the Taylor's fool, and his own foe. *Bias.*

Rich

Rich cloaths are beggars weeds, to a diſcontented mind.

Bravery of apparel is nothing worth, if the mind be miſerable.

Deſire of that we cannot get, torments us; hope of that we may have, comforts us; and the Bravery of that we poſſeſs, makes us become proud.

As Oil being caſt upon the fire, quencheth not the flame; ſo Bravery beſtowed upon the body, never humbleth the ſoul.

As it is no wiſdom in admiring the ſcabbard, to deſpiſe the blade; ſo it is mere folly, to praiſe a man for his Bravery, and diſcommend him for his decency.

Rain can never cauſe the Corn to bring forth any fruit which is ſown upon hard ſtones; nor can ſpeech perſuade a proud man to become an enemy to brave apparel.

Gorgeous garments are marks of pride, and lets of righteouſneſs.

As a man would judge one to be ill at eaſe, that weareth a plaiſter upon his face; or one that hath been ſcourged, to be puniſhed by the Law; ſo doth painting betoken a diſeaſed ſoul marked with adultery.

Woe to that beauty, which ſleepeth not with the face. *Horace.*

If by the Civil Law, the Child may have an action of the Caſe againſt him, which ſhall deface the Pourtraicture of his Father; we may imagine how much it diſpleaſeth God, if by artificial painting we ſeek to correct his workmanſhip.

Painting haſtens wrinckles before old age comes. *Chryſ.*

Thoſe which are curious in decking of the body, deſpiſe the care of the Soul.

All kind of painting, artificial garniſhing, and colouring of hair, was forbidden among the *Spartans.*

Splendida ſit nolo, ſordida nolo cutis.
Sint procul à nobis juvenes ut fœmina compti.

Of BOASTING.

Defin. *Boaſting is a part of pride, wherein a man ſeeketh*

to extol himſelf vain-glorioufly beyond his deſerving, or the repute of the world, for any action done.

A Dog that barketh much, will bite but little; and the man that uſes to make great promiſes, will yield but ſmall performance in the end.

Good wits are often hindred by ſhame-facedneſs, and perverſe conceits are boldened by impudency.

Many men's threatnings be more fearful in hearing, than hurtful in effect.

He boaſteth in vain of his great Lineage, that, having no goodneſs in himſelf, ſeeketh to be eſteemed for the Nobility of his Anceſtors.

Great offers are often promiſed in words, and ſeldom performed in deeds.

There be many who can boaſt of battels, that never fought in the fields.

Where the matter it ſelf bringeth credit, a man for his gloſs deſerveth ſmall commendation.

Great boaſt giveth leaſt courage, and many words are ſigns of ſmall wit.

Arrogancy is always accompanied with Folly, Audacity, Raſhneſs, Inſolency, and Solitarineſs. *Plato.*

A boaſting tongue is a manifeſt ſign of a cowardly heart. *Bias.*

Craſſus boaſting of his mighty Army, was prettily anſwered, It is not their multitude which follow thee, but thy courage in leading them, which ſhall make thee famous.

No man may truly brag of what he hath, ſith what he hath may be loſt. *Eur.*

Tully gloried in that he had amplified the *Latin* Tongue.

The world can boaſt of nothing but vanity, neither vanity brag of any thing more than the end.

He that boaſteth himſelf to know every thing, is moſt ignorant; and he that preſumeth to know nothing is wiſe. *Plato.*

Boaſt is but the ſcum of thought, vaniſhing with fading pleaſure, and entertained by fooliſh objects.

Great threatnings are like big winds, they bluſter ſore, but they end ſoon.

It is a fooliſh Boaſt, whereby men make manifeſt their own ignorance.

Where

Where good Wine is, there needs no Garland; and where vertues are, there needs no commendation.

Of few words, enſue many effects; of much Boaſting, ſmall belief.

Thoſe that boaſt moſt, fail moſt; for deeds are ſilent.

To fill thy mouth with Boaſting, is to fill thy name with ſlander.

It is better to be ſilent, than to brag or to boaſt vain-gloriouſly any thing in our own commendation.

Vanam gloriam ſemper ſequitur infamia; & qui inſolenter utitur gloriâ, incidit in ignominiam.

Phidias *ſui ſimilem ſpeciem incluſit in clypeo* Minervæ, *cùm inſcribere liceret.*

Of NATURE.

Defin. *Nature is that ſpirit or divine reaſon, which is the efficient cauſe of natural works, and the preſerving cauſe of thoſe things that have being through the only power of the heavenly Word, which is the workmaſter of Nature and the whole World, and hath infuſed into every thing a lively vertue and ſtrength, whereby it increaſeth and preſerveth it ſelf by a natural faculty.*

NAture in deſpight of time will frown at abuſe.

Nature hath a certain predominant power over the mind of man.

The man that lives obedient to Nature, can never hurt himſelf thereby.

As Art is a help to Nature, ſo is Experience the trial and perfection of Art.

As Nature hath given beauty, and vertue given courage; ſo Nature yieldeth death, and vertue yieldeth honour.

Nature is above Art in the ignorant, and vertue is eſteemed all things of the wiſe.

It is hard to ſtreighten that by Art, which is made crooked by Nature. *Peri.*

Nature is placed in the Eye, Reaſon in the Mind, but Vertue in both.

Conſider what Nature requires, and not how much affection deſires.

Nature guideth beaſts, but Reaſon ruleth the hearts of men.

Such as live according to Nature, are never poor; and according to the opinion of men, are never rich; becauſe Nature contenteth her ſelf, and opinion doth infinitely covet.

Philip, King *Alexander*'s Father, falling upon the ſands, and ſeeing there the mark and print of his body, ſaid, How little a plat of ground is Nature content with, and yet we covet the whole World?

The God, which is the God of Nature, doth never teach unnaturalneſs. *S. P. S.*

Nature is higher prized than Wealth, and the love of Parents ought to be more precious than dignity.

Fire cannot be hid in ſtraw, nor the Nature of man ſo concealed, but at laſt it will have its courſe.

In Nature nothing is ſuperfluous. *Ariſt.*

Where Nature is vicious, by learning it is amended; and where it is vertuous, by skill it is augmented.

There is no greater bond than duty, nor ſtraiter law than Nature: And where Nature enforceth obedience, there to reſiſt is to ſtrive againſt God. *Lactan.*

Liberal Sciences are moſt meet for liberal men, and good Arts for good Natures.

Nature, without learning and good bringing up, is a blind guide; learning without Nature, wanteth much; and uſe without the two former is unprofitable.

Nature being always in a perpetual motion, deſireth to be driven to the better part, or elſe ſhe ſuffereth her ſelf to be weighed down as a balance to the worſer.

Nature is our beſt guide, whom if we follow, we ſhall never go aſtray. *Ariſt.*

Nature friendly ſheweth us by many ſigns what ſhe would, what ſhe ſeeketh, and what ſhe deſireth; but man by ſome ſtrange mean waxeth deaf, and will not hear what ſhe gently counſelleth.

Nature is a certain ſtrength and power, put into things created by God, who giveth to each thing that which belongeth unto it.

Quod ſatiare poteſt, dives natura miniſtrat;
Quod docet infrænis gloria, fine caret.

Hoc generi hominum à natura datum, ut qua in familia laus aliqua fortè floruerit, hanc ferre qui ſunt ejus ſtirpis (quod ſermo hominum ad memoriam patrum virtute celebratur) cupidiſſimè perſequuntur.

Of

OF LIFE.

Defin. *Life, which we commonly call the breath of this world, is a perpetual battel, and a ſharp skirmiſh, wherein we are one while hurt with envy, another while with ambition, and by and by with ſome other vice; beſides the ſudden onſets given upon our bodies by a thouſand ſorts of diſeaſes, and floods of adverſities upon our ſpirits.*

LIfe is a Pilgrimage, a ſhadow of joy, a glaſs of infirmity, and the perfect path-way to death.

All mortal men ſuffer corruption in their ſouls through vice, and in their bodies through worms.

It is a miſerable Life where friends are feared, and enemies nothing miſtruſted.

It is better not to live, than not to know how to live. *Saluſt.*

It is hard for a man to live well, but very eaſy to die ill.

If a good man deſire to live, it is for the great deſire he hath to do good; but if the evil deſire to live, it is for that they would abuſe the world longer.

The children of vanity call no time good, but that wherein they have according to their own deſire, and do nothing but follow their own filthy luſts.

Man's Life is like Lightning, which is but a flaſh; and the longeſt date of years but a Bavin's blaze.

Men can neither enlarge their Lives as they deſire, nor ſhun that death which they abhor. *Menan.*

A deteſtable Life removeth all merit of honourable burial.

By Life groweth continuance, and by death all things take end.

Life and Death are in the power of the tongue. *Guevara.*

The man that deſireth Life and feareth Death, ought carefully to govern his tongue.

Life is ſhort, yet ſweet. *Eurip.*

Life to a wretched man is long; but to him that is happy, very ſhort. *Menan.*

Man's Life is a warfare. *Seneca.*

The mortal Life, which we enjoy, is the hope of Life immortal. *Aug.*

An undefiled Life, is the reward of age. *Aug.*

No man is ſo old, but he thinketh he may yet live another year. *Hieron.*

The breath that maintaineth Life, endeth it.

A good Life is the readieſt way to a good name. *Aurel.*

Better it is to be careful to live well, than deſirous to live long.

A long Life, hath commonly long cares annexed with it.

Moſt men in theſe days, will have precepts to be ruled by their Life, and not their Life to be governed by precepts.

Fools, when they hate their Life, will yet deſire to live, for the fear which they have of death. *Crates.*

Man's Life is lent him for a time; and he that gave it may juſtly demand it, when he will.

They live very ill, who always think to live.

To a man in miſery, Life ſeemeth too long; but to a worldly-minded man, living at pleaſure, Life ſeemeth too ſhort. *Chilo.*

What a ſhame is it for men to complain of God, for the ſhortneſs of their Life, when as they themſelves, as ſhort as it is, do through riot, malice, murders, care and wars, make it much ſhorter, both in themſelves and others? *Theophraſtus.*

——————— *Hoc eſt*
Vivere bis, vitâ poſſe priore frui.
Eſt noſtra vino vita quàm ſimillima;
Aceſcit, eſt quum reliquo parva portio.

Of the SOUL.

Defin. *The Soul is a created ſubſtance, inviſible, incorporeal, immortal, reſembling the image of her Creator; a ſpirit that giveth Life to the body, whereunto it is joined; a nature always moving it ſelf; capable of Reaſon and the Knowledge of God, to love him, as being meet to be united to him, through love to eternal felicity.*

THE greateſt thing that may be ſaid to be contained in a little room, is the Soul in a man's body. *Plato.*

An holy and undefiled Soul is like Heaven, having for

for the Sun, Underſtanding, and the zeal of Juſtice and Charity; for the Moon, Faith; and vertue for the Stars.

Every Soul is either the Spouſe of Chriſt, or the Adultereſs of the Devil. *Chryſ.*

The mind is the eye of the Soul. *Plat.*

The Soul is compounded of Underſtanding, Knowledge, and Senſe, from which all Sciences and Arts proceed; and from theſe ſhe is called reaſonable.

The Soul is divided into two parts: The one ſpiritual or intelligible, where the diſcourſe of reaſon is; the other brutiſh, which is the ſenſual will, of it ſelf wandering where all motions, contrary to Reaſon, reſt, and delighting only to dwell, where evil deſires do inhabit.

The Actions of the Soul are Will, Judgment, Senſe, Conceiving, Thought, Spirit, Imagination, Memory, and Underſtanding.

The incomparable beauty of the Soul is Prudence, Temperance, Fortitude and Juſtice.

All the felicity of a man, as well preſent, as to come, dependeth on the Soul. *Clem.*

The Soul is the organ and inſtrument of God, whereby he worketh in us, and lifteth us up to the contemplation of his divine power and nature.

The ſweeteſt reſt and harbour for the Soul, is a Conſcience uncorrupted.

The Soul payeth well for hire in the body, conſidering what ſhe there ſuffereth.

The Soul of the juſt Man, is the ſeat of Wiſdom. *Aug.*

The body is the ſepulchre of a dead Soul.

The Soul is the breathing of God. *Amb.*

If thy Soul be good, the ſtroke of death cannot hurt thee, for thy ſpirit ſhall live bleſſed in heaven. *Baſil.*

As they that have healthful bodies, eaſily endure both cold and heat; ſo they that have a ſtayed and ſettled Soul, have the dominion over anger, grief, joy, and all other their affections. *Plato.*

It is not death that deſtroyeth the Soul, but a bad life.

A ſound

A ſound Soul correcteth the naughtineſs of the body.

All men's Souls are immortal, but the Souls of the righteous are immortal and divine. *Socrates.*

It is good to have a regard to the health of the mind, that the body thereby may be preſerved from danger.

The diſeaſes of the body are eaſy to be cured; but for the malady of the mind, no medicine can be found, ſave in the Word of God.

The pleaſure of the mind, excelleth the pleaſures of the body.

By what other name canſt thou call the Soul, than God dwelling in a man's body?

It is as great charity to edify the ſoul, as to ſuſtain the body. *Bern.*

The nobility of the Soul is always to be thought upon.

The Soul in the fleſh is amongſt thorns. *Bern.*

The Soul is the natural perfection of the body. *Aur.*

The body conſidereth nothing, but what is preſent; the mind conceiveth what is paſt, and what is to come.

The Soul of man is an incorruptible ſubſtance, apt to receive either joy or pain, both here and elſewhere. *Solon.*

While the Soul is in the Company of good people, it is in joy; but when it is amongſt evil men, it is in ſorrow and heavineſs.

As the body is an inſtrument of the Soul, ſo is the Soul an inſtrument of God.

The body was made for the Soul, and not the Soul for the body.

Look how much the Soul is better than the body, ſo much more grievous are the diſeaſes of the Soul, than the griefs of the body. *Diogenes.*

By the juſtice of God, the Soul muſt needs be immortal; and therefore no man ought to neglect it: For though the body die, yet the Soul dieth not.

The delights of the Soul, are to know her Maker, to conſider the works of heaven, and to know her own ſtate and being.

Tres vitales ſpiritus creavit Omnipotens: unum, qui carne non tegitur; alium, qui carne tegitur, ſed non cum carne moritur; alium, qui carne tegitur, & cum carne moritur: primus Angelorum, ſecundus Hominum, tertius Brutorum eſt.

Of the SENSES.

Defin. *Senſes are the powers of Soul and Body, in number Five; Seeing, Hearing, Smelling, Taſting, and Touching.*

Of SEEING.

Tully would never leave until the Eye, the Ear, the Mouth, and every Senſe of his Auditors were full.

The Eyes were given to men, to be as it were their watch-towers and centinels, the guiders and leaders of the body.

Of more validity is the ſight of one Eye, than the attention of ten Ears; for in that a man ſeeth, is aſſurance, and that he heareth may be an error.

The ſight, the affections of the hands, are inſtruments to gather bribes.

What can ſaying make them believe, whom ſeeing cannot perſuade? *S. P. S.*

A wanton Eye, is a meſſenger of an unchaſte heart. *Auguſt.*

Marcus Varro was ſurnamed *Strabo*, for his quick ſight, that from *Lilybæum*, a Promontory in *Sicilia*, he could tell the number of the ſail of ſhips which came out of the Haven of *Carthage*.

He that is born blind, is wiſer than the deaf or dumb. *Ariſtotle.*

Blindneſs it ſelf commends the excellency of ſight. *Auguſt.*

The Eye is the moſt precious part of the body; and therefore it is ſaid, I will keep thee as the apple of mine eye.

The Eyes are the windows of the body, or rather of the ſoul, which is lodged in it.

The ſight is the chiefeſt ſenſe, and the firſt miſtreſs that provoketh men forward to the ſtudy and ſearching of knowledge and wiſdom.

By hearing, not ſeeing, we come to the knowledge of truth.

Hearing is the preparation of the ſight. *Bernard.*

That which the Eye ſeeth, the heart is often grieved at.

The ſenſe of the Eye, anſwereth to the element of fire.

Man only of all creatures ſeeth and contemplateth at once.

Nihil eſt difficilius, quàm à conſuetudine oculorum mentis aciem abducere.

Totius hominis debilitas eſt oculos perdidiſſe.

Of HEARING.

THE Ear trieth the words, as the mouth taſteth meat.

To whomſoever at the firſt the ſenſe of Hearing is denied, to them the uſe of the Tongue ſhall never be granted.

As a ſtone caſt into the water maketh many rounds; ſo a ſound that is begotten in the air hath his Circles, which are multiplied until they come to the ear. *Ariſtotle.*

Pliny writeth a wonderful example of the ſenſe of Hearing; that the battel which was fought at *Sybaris*, the ſame was heard at *Olympia*, the places being above five hundred miles diſtant.

The ſenſe of Hearing, is anſwerable to the element of the Air.

Qui audiunt, audita dicunt; qui vident, planè ſciunt.

Auris, prima mortis janua, prima aperiatur & vita. Bernardus.

Of SMELLING.

THE ſenſe of Smelling, is nearly conjoined with the ſenſe of Taſting.

The ſenſe of Smelling, is not only for pleaſure, but profit.

Albeit every thing that ſmelleth well, hath not always a good Taſte; yet whatſoever a man findeth good to his Taſte, the ſame hath alſo a good ſmell; and that which is found to have an ill reliſh, the ſame hath alſo a bad ſmell.

Sweet

Sweet ſmells are good to comfort the ſpirits of the head, which are ſubtle and pure; and ſtinking ſavours are very hurtful for the ſame.

The ſenſe of Smelling agreeth with the air and fire, becauſe ſmells are ſtirred up by heat, as ſmoak by fire; which afterwards, by means of the air, are carried to the ſenſe of Smelling.

——*Non benè olet, qui benè ſemper olet.*

Odore morum fama dijudicat colorem conſcientiæ. Bernardus.

Of TASTING.

THE ſenſe of Taſte is that ſenſe whereby the mouth judgeth of all kinds of Taſte.

He that hath not taſted the things that are bitter, is not worthy to taſte things which are ſweet.

The judgment of Taſte, is very neceſſary for man's life; and eſpecially for the nouriſhment of all living creatures; becauſe all things which the earth bringeth forth, are not good for them.

This ſenſe of Taſting, anſwereth to the element of Air.

Intellectus ſaporum cæteris eſt in prima lingua, homini in palato.

Guſtus mercatum invitat. Euripides.

Of TOUCHING.

THE ſenſe of Touching, anſwereth the element of Earth; to the end it might agree better with thoſe things that are to be felt thereby.

The vigor and ſenſe thereof ought to be cloſe together and throughout, and ſuch as takes more faſt and ſure hold than any of the reſt.

The ſenſe of Touching, although it be the laſt, yet is the ground of all the reſt. *Ariſtotle.*

One may live without Sight, Hearing, and Smelling; but not without Feeling.

Senſuum ità clara judicia & certa ſunt, ut ſi optio naturæ noſtræ detur, & ab ea Deus aliquis requirat, Contentáne ſit ſuis integris incorruptiſque ſenſibus, an poſtulet melius aliquid; non videam quid quærat amplius. Cicero.

Nos Aper auditu, Lynx viſu, Simia guſtu,
Vultur odoratu, nos vincit Aranea tactu.

Of

Of CHILDREN.

Defin. *Our Children are the natural and true iſſues of our ſoul, of the ſame mould and temperance, begot by the work of nature, and made by the power of the Almighty.*

CHildren are the bleſſing of God, beſtowed upon man for his comfort.

Children, according to their bringing up, prove either great joy, or great grief to their Parents.

He is happy, that is happy in his Children.

Where we behold our Children, we ſee a new light. *Theocritus.*

A good Son, is a good Citizen. *Stob.*

The Child is not bound in duty to thoſe Parents, of whom he never learned any vertuous Inſtruction.

Whatſoever good Inſtructions Children learn in their youth, the ſame they retain in their Age.

The wicked example of a Father, is a great Provocation of the Son to ſin.

Nothing is better to be commended in a Father, than the teaching of his Children by good example as much as by godly admonition.

Children by their laſcivious and ungodly education, grow in time to be perſons very hurtful to the Commonwealth.

The fault is to be imputed to the Parents, if Children, for want of good bringing up, fall to any unhoneſt kind of life.

As thoſe men which bring up Horſes, will firſt teach them to follow the bridle; ſo they that inſtruct Children, ought firſt to cauſe them to give ear to that which is ſpoken.

Men ought to teach their Children liberal Sciences; not becauſe thoſe Sciences may give any vertue, but becauſe their minds by them are made apt to receive any vertue. *Seneca.*

Thoſe Children which are ſuffered either to eat much, or to ſleep much, be commonly dull-witted, and unapt to learn.

As wax is ready and pliant to receive any kind of figure or print; ſo is a young Child apt to receive any kind of learning.

That Child that hath his mind more conſtant than his years, yields much hopes of a ſtayed and toward age.

He that letteth his Son run at his own liberty, ſhall find him more ſtubborn, than any head-ſtrong Colt when he cometh to be broken. *Bias.*

The beſt way to make thy Children to love thee when thou art old, is to teach them obedience in their youth.

Nothing ſinketh deeper, nor cleaveth faſter in the mind of man, than thoſe rules which he learned when he was a Child.

That Son cannot but proſper in all his affairs, which honoureth his Parents, with the revereuce due unto them.

When thy Father waxeth old, remember the good deeds he did for thee when thou waſt young.

Thou haſt lived long enough, if thou haſt lived to relieve the neceſſity of thy Father in his old age.

The law of nature teacheth us, that we ſhould in all kindneſs love our Parents.

Thoſe Children that deny dutiful obedience unto their Parents, are not worthy to live.

Solon made a Law, that thoſe Parents ſhould not be relieved in their old age by their Children, which cared not for their vertuous bringing up.

We ought to give good examples to our Children, becauſe if they ſee no uncomelineſs, they ſhall be inforced to follow goodneſs and vertue. *Xenophon.*

The *Lacedæmonians* anſwered *Antipater*, that they would rather die than give him their Children, which he demanded for hoſtages: So great account made they of their education.

Such as leave great riches to their Children, without ſeeing them brought up honeſtly, are like unto them that give much provender to young Horſes, but never break them at all; for ſo they wax fat, but unprofitable. *Socrates.*

He

He which maketh his Son worthy to be had in eſtimation, hath done much for him, although he leave him but little wealth.

Children ought to learn that which they ſhould do when they are men. *Aug.*

No puniſhment can be thought great enough for that Child, which ſhould offer violence to his Parents; whom (if there were an occaſion offered) he ſhould be ready to defend, with the loſs of his own life.

Strive not in words with thy Parents, although thou tell the truth.

Solon being asked, why he made no laws for Parricides, anſwered, That he thought none would be ſo wicked.

Magnam vim, magnam neceſſitudinem, magnam poſſidet veligionem paternus maternúſque ſanguis: ex quo ſiqua macula concepta eſt, non modo elui non poteſt, verùm eoúſque permanat ad animum, ut ſummus furor atque amentia conſequatur eam.

Of YOUTH.

Defin. *Youth is the fourth age of man: Then do men grow in body, in ſtrength and reaſon, in vice and virtue; and at that age, the nature of a man is known, and whereunto he bendeth his mind, which before could not be diſcerned, by reaſon of the ignorance of his age.*

THE deeds that men commit in their Youth were never yet found ſo upright and honeſt, but it was thought more praiſe-worthy to amend them than to declare them.

Youth, that heretofore delighted to try their vertues in hard Armours, take now their whole delight and content in delicate and effeminate Amours.

Wantonneſs, Liberty, Youth and Riches, are always enemies to honeſty. *Solon.*

Youth going to wars, ought to heed nothing but good and evil renown. *Eur.*

It is very requiſite, that youth be brought up in that part of learning, which is called Humility. *Lactan.*

A man followeth all his life long his firſt addreſſing in his Youth: As if a tree bloſſoms not in the Spring, it will hardly bear fruit in *Autumn.*

As

As the Cypreſs-tree, the more it is watered, the more it withereth, and the oftner it is lopped, the ſooner it dieth: So unbridled Youth, the more it is by grave advice counſelled, or due correction controuled, the ſooner it falleth to confuſion.

Where vice is embraced in Youth, there commonly vertue is neglected in age. *Cicero.*

Youth fireth his fancy with the flame of luſt, and old age fireth his affections with the heat of love.

Young years make their account only of the gliſtering ſhew of Beauty; but gray hairs reſpect only the perfect ſubſtance of vertue.

The mind of a young man is momentany, his fancy fading, his affections fickle, his love uncertain, and his liking as light as the wind; his fancy fired with every new face, and his mind moved with a thouſand ſundry motions, loathing that which of late he did love, and liking that for which his loving mind doth luſt; frying at the firſt, and freezing at the laſt.

The follies that men commit in their Youth, are cauſes of repentance in old age.

The prime of Youth, is as the flowers of the Pine-tree, which are glorious in ſight, and unſavoury in the ſmell.

Youth, if it bluſh not at beauty, and carry an antidote of wiſdom againſt flattery, folly will be the next Haven he ſhall harbour in.

He that in Youth guideth his life by reaſon, ſhall in age find the ready foot-path from ruin. *Theopomp.*

There is nothing ſweeter than Youth, nor ſwifter, decreaſing while it is increaſing.

Young Willows bend eaſily, and green wits are intangled ſuddenly.

So tutor Youth, that the ſins of age be not imputed to thee. *Pythag.*

Impardonable are their offences, that for heaping up of riches, forget to bring up their Youth in honeſt manners.

Noble wits, corrupted in their Youth with vice, are more ungracious, than Peaſants born barbarous.

Youth well inſtructed, maketh age well diſpoſed.

He is moſt perfect, which adorneth Youth with vertues. *Hermes.*

The better that a child is by birth, the better ought he in his Youth to be inſtructed.

The impreſſion of good doctrine ſtamp'd in Youth, no age nor fortue can outwear.

Examples are the beſt leſſons for Youth.

The humour of Youth is, never to think that good whoſe goodneſs he ſeeth not. *S. P. S.*

The death of Youth is a ſhipwreck.

Youth ought to uſe pleaſure and recreation, but as natural eaſe and reſt.

The inſtructions which are given to Youth, ought not to be tedious; for being pithy and ſhort, they will the ſooner hear them, and the better keep them.

Young men are no leſs bound to their Tutors for the vertues they teach them, than to their Parents for the life they give them.

Semper magni ingenii adoleſcentes refrænandi potiùs à gloria quàm invitandi ſunt: amputanda ſunt plura illi ætati, ſi quidnam efflóreſcit ingenii laudibus.

Vicina eſt lapſibus juventus, quia vernarum æſtus cupiditatum fervore calentis ætatis inflammatur.

Of MUSICK.

Defin. *Muſick is an unſearchable and excellent Art, in which by the true concordance in ſounds, a ſound of harmony is made, which rejoyceth the ſpirits, and unloadeth grief from the heart, and conſiſteth in time and number.*

THE moſt commendable end of Muſick, is the praiſe of God.

Diſagreeing Muſick, and vain paſtimes, are the hinderance of delight.

The brutiſh part of the ſoul, depending of the feeding beaſt without reaſon, is that which is pleaſed and ordered by ſounds and Muſick.

Muſick is fitter for funerals than feaſts, and rather meet for paſſions of anger, than dalliance and delight. *Euripides.*

Muſick uſed moderately, like ſleep, is the body's beſt recreation.

Love teacheth Muſick, though a man be unskilful. *Plut.*

Muſick is the gift of God.

The

The better the Muſick, the more delighted in.

To ſing well and live ill, is abominable before God.

Nothing raviſheth the mind ſooner, than Muſick; and no Muſick is more ſweet than Man's voice.

There is no law to be compared with love, nor any art to the art of Muſick.

The ignorance of Muſick, hindereth the underſtanding of the Scriptures.

One day takes from us the credit of another; and one Muſick extinguiſheth the pleaſure of another.

Muſick overcometh the heart; and the heart ruleth all the other members.

Beauty is no beauty without vertue, and Muſick no Muſick without art.

Muſick is a comfort to the mind, oppreſſed with melancholy.

That Muſick loſeth moſt his ſound and grace, which is beſtowed upon a deaf man.

It is impoſſible with great ſtrokes to make ſweet Muſick.

The loud ſound of Drums and Trumpets is counted a Captain's warfaring Muſick. *Bias.*

Hope is grief's beſt Muſick, and overcomes the deſire of the Soul.

Muſick over our Souls is both Queen and Miſtreſs.

All things in this world are but the Muſick of inconſtancy.

Muſick, which comforts the mind, hath power to renew melancholy.

All things love their likes, and the moſt curious ear the delicateſt Muſick.

Too much ſpeaking hurts, too much galling ſmarts, and too much Muſick glutteth and diſtempereth.

Youth ought to exerciſe themſelves in Muſick, and to employ their time in thoſe harmonies which ſtir up to commendable operations, and moral vertues tempering deſire, greedineſs and ſorrows; foraſmuch as Muſick conſiſteth in certain proportions and concord of the voice.

Muſick is the Loadſtone of fellowſhip, the chearful reviver of dulled ſpirits, and ſole delight of Dancing.

Syl-

Sylveſtres homines ſacer interpréſque Deorum
Cædibus & fœdo victu deterruit Orpheus ;
Dictus ob id lenire Tigres rabidoſque Leones.

Ut quidam magnetes ferrum attrahunt, & Theamedes, *qui in Æthiopia naſcitur, ferrum abigit reſpuitque : ità eſt muſicæ genus quod ſedet affectus, eſt quod incitet.*

Of DANCING.

Defin. *Dancing is an active motion of the body, which proceedeth from the lightneſs of the heart, judicially obſerving the true time and meaſure of Muſick.*

TIme and Dancing are twins, begot together: Time the firſt-born, being the meaſure of all moving; and Dancing the moving of all in meaſure.

Dancing is Love's proper exerciſe.

Dancing is the child of Muſick and Love.

Love brought forth the three Graces, with hand in hand, dancing an endleſs round, and with regarding eyes, that ſtill beware that there be no diſgrace found among them.

Dancing is, The fair character of the world's conſent. The heaven's great figure, and earth's ornament.

The Virgins of *Baſil* on the Feſtival-days, uſe to dance publickly, without the company and leading of men, and to ſing chaſte Songs: And by this means Effeminacy, Idleneſs and Laſciviouſneſs being avoided, they become the mothers of well-knit and manly Children.

Pyrrhus's play was invented in *Crete*, for the Soldiers to exerciſe themſelves in Arms, wherein he taught divers geſtures, and ſundry ſhifts in movings; whence it proceedeth, that the firſt uſe of Wars was a kind of Dancing in Arms, as *Dionyſius Halicarnaſſeus*, in his ſeventh Book, teſtifieth.

When the Mermaids dance and ſing, they mean certain death to the Mariner.

When the Dolphins dance, ſome dangerous ſtorm approacheth.

The ſoberer and wiſer ſort among the Heathen have utterly diſliked Dancing; and among the old *Romans* it was counted a ſhame to dance.

Dancing is the chiefeſt inſtrument of Riot and Exceſs.

Sempronia, a *Roman* Lady, although fortunate in husband and children, and famous for her knowledge in Learning, yet was blemiſhed with the note of Laſciviouſneſs, for more than neceſſary expertneſs in footing a Dance.

Plato and *Ariſtippus* being invited to a Banquet by *Dionyſius*, and being both by him commanded to array themſelves in Purple, and to dance; *Plato* refuſed, with this anſwer, I am born a man, and know not how to demean my ſelf in ſuch a womaniſh effeminacy. *Ariſtippus* arrayed himſelf in Purple, and prepared himſelf to dance, with this anſwer, At the Solemnities of our Father *Liber*, a chaſte mind knoweth not how to be corrupted.

Calliſthenes, King of *Sicyon*, having a daughter marriageable, commanded that it ſhould be proclaimed at the Games of *Olympus*, that he that would be accounted *Calliſthenes*'s Son-in-Law, ſhould within ſixty days repair to *Sicyon*. When many Wooers had met together, *Hippoclides* the *Athenian*, ſon of *Tiſander*, ſeemed the fitteſt: But when he had trod the Laconick and Antick Meaſures, and had perſonated them with his Legs and Arms, *Calliſthenes* ſtomaching it, ſaid, O thou ſon of *Tiſander*, thou haſt danced away thy Marriage.

Albertus the Emperor, father of *Ladiſlaus*, was wont to ſay, That Hunting was the exerciſe of a man, but Dancing of a Woman.

Frederick the Third, Emperor of *Rome*, would often uſe to ſay, That he had rather be ſick of a burning Fever, than give himſelf to Dancing.

Alphonſus, that moſt puiſſant King of *Arragon*, and *Sicily*, was wont to tax the *Frenchmen* of great lightneſs, who the more ancient in years they waxed, the more they delighted themſelves with vain and frantick Dancing,

The ſame *Alphonſus*, when he had beheld a woman dance very laſciviouſly and impudently; Behold, quoth he, by and by *Sibylla* will deliver an Oracle: He reputing Dancing to be a kind of franticknes: *Sibylla* the Prophetes never yielding any Oracle, except poſſeſſed firſt with a fury.

The

The ſame noble King, hearing that *Scipio* was wont to recreate himſelf with Dancing, ſaid, That a Dancer did differ nothing from a madman, but only in the length of time; the one being mad ſo long as he liveth, the other, whilſt he danceth. *Alphon.*

The *Romans*, *Lacedæmonians*, and other well-ordered Commonwealths, baniſhed out of their Countries all vain pleaſure; and above all, Dancing; as ſerving for none other uſe, but to effeminate young men, and to allure them to vice.

No man danceth except he be drunk or mad. *Tully.*

The vertuous Matrons by dancing, have oftentimes loſt their Honours, which before they had long nouriſhed: And Virgins by it learn that which they had been better never to have known. *Plutarch.*

Tully finding fault with an enemy of his, called him in deriſion a brave Dancer.

They which love Dancing too much, ſeem to have more brains in their feet than their head; and think o play the fool with reaſon. *Terence.*

A lamentable tune is the ſweeteſt muſick to a woful mind. *S. P. S.*

Muſick is the ſweet-meat of ſorrow.

In the ſea of Hiſtories, mention is made of an Archbiſhop of *Magdeburg*, who broke his Neck dancing with a Damſel.

He danceth well to whom Fortune pipeth.

Socrates, which was now pronounced by the Oracle of *Apollo*, to be the wiſeſt man in all *Greece*, was not aſhamed, in his old age, to learn to dance, extolling Dancing with wonderful praiſes.

It is neceſſary that our foot-ſteps be as well ruled, as our words ought to be.

God threatned the daughters of *Sion*, for that they went winding and prancing, making their ſteps to be heard again.

Apud antiquos tanto in pretio habita eſt ſaltatio, ut populi Præſides & Anteſignani Præſultorum nomine honorarentur.

Saltatio non ad pudicos, ſed adulteros, pertinet.

Of

Of MAN.

Defin. *Man is a creature made by God, after his own Image, juſt, holy, good and right by nature; and compounded of ſoul and body: Of ſoul, which was inſpired of God with ſpirit and life; and of a perfect natural body, framed by the ſame power of God.*

A Man may be without fault, but not without ſin. *Aug.*

Man was created to ſet forth the glory of his Creator, and to ſpeak and do thoſe things which are agreeable unto him, through the knowledge of his benefits.

Man is nothing but calamity it ſelf. *Hero.*

Man's nature is deſirous of change.

Man was wonderfully created, more wonderfully redeemed. *Auguſt.*

Man is the example of Imbecillity, the prey of Time, the ſport of Fortune and Envy, the image of Unconſtancy, and the very ſeat of Phlegm, Choler and Rheums. *Plut.*

A good man always draweth good things out of the treaſury of his heart; and a wicked Man that which is wicked. *Chryſ.*

Man is ſo excellent a creature, that all other creatures are ordained for his uſe.

The duty of Man conſiſteth in knowing of his own nature, in contemplating the divine nature, and in labour to profit others.

Man is only a breath and a ſhadow, and all Men are naturally more inclined to evil than goodneſs, and in their actions are frail and unconſtant as the ſhadow of ſmoak.

The end of men's knowledge, is Humiliation and Glory. *Bonaven.*

Man wilfully-minded, depriveth himſelf of all happineſs.

Miſeries have power over Man, not Man over Miſeries.

To the greateſt Men, the greateſt miſchiefs are incident.

Whatſoever chanceth to one Man, may happen likewiſe to all Men.

Man by nature, keepeth no meaſure in his actions, but is carried away through the violence of his ſundry paſſions.

No creature but Man hath any knowledge of God.

Man hath no power over his life, but lives ignorant of the certain time of his death, even as a beaſt, only comforting himſelf with confidence.

To every Man belong two powers; a Deſire, and Opinion: The firſt body-bred, leading to pleaſure; the other ſoul-bred, leading to good things.

Opinion and deſire hold in Man great controverſies: For when Opinion is victor, then he is ſober, diſcreet and chaſte; but when Deſire overcometh, he is riotous, wild and unſatiate.

All Men naturally have ſome love and liking of the truth.

All things are reſolved into thoſe things whereof they are compounded: The body of Man, being earth, ſhall return to earth; and the ſoul, being immortal, ſhall enter into immortality.

A Man that paſſeth his life without profit (as one unworthy to live) ought to have the reſt of his life taken from him. *Plato.*

As much as a Man is from head to foot, ſo much is he between his two longeſt fingers ends, his arms being ſtretched out. *Pliny.*

All Men are by nature equal, made all of the earth by one workman; and, howſoever we deceive our ſelves, as dear unto God is the poor Peaſant, as the mighty Prince. *Plato.*

Miſery then ſeemeth to be ripe for Man, when he hath age to know miſery.

The Philoſophers knew man's imperfections, but could never attain to know the true cauſe of them.

Nonne vides hominum ut celſos ad ſidera vultus
Suſtulerit Deus, ac ſublimia finxerit ora;
Dum pecudes, volucrumque genus, formiſque ferarum,
Segnem atque obſcœnam paſſim ſtraviſſet in alvum?

Of CHOICE.

Defin. *Choice doth belong unto the mind, and is either of the power of knowing, or of appetite: It is the will of man, and*

and the more noble part of his mind, always joined with Reaſon.

HE that makes his Choice without diſcretion, doth ſow his Corn he wots not when, and reaps he knows not what.

It is better to brook an inconvenience than a miſchief; and to be counted a little fond, than altogether fooliſh.

In chuſing a Wife, chuſe her not for the ſhape of her body, but for the good qualities of her mind; nor for her outward perſon, but her inward perfection.

He that chuſeth an Apple by the skin, and a man by his face; may be deceived in the one, and overſhot in the other.

He that is free, and willingly runneth into fetters, is a fool; and whoſoever becometh captive without conſtraint, may be thought either wilful or witleſs.

If the eye be the chuſer, the delight is ſhort; if the will, the end is want; if reaſon, the effect is wiſdom. *Theopomp.*

If thou chuſe beauty, it fadeth; if riches, they waſte; if friends, they wax falſe; if wiſdom ſhe continues.

Chuſe thy friend, not by his many vows, but by his vertuous actions: For who doeth well without boaſt, is worthy to be counted a good man; but he that vows much, and performs nothing, is a right worldling. *Chilo.*

In chuſing a Magiſtrate, reſpect not the riches he hath, but the vertues he enjoyeth; for the rich man in honour feareth not to covet; the vertuous man in all fortunes is made for his Country. *Solon.*

It is a preſage of good fortune to young Maidens, when flowers fall from their Hats, falſhood from their hearts, and inconſtancy from their Choice.

Choice is ſooneſt deceived in theſe three things: in Brokers Wares, Courtiers Promiſes, and Women's Conſtancy.

Jealouſy is the fruit of raſh election. *S. P. S.*

We chuſe a fair day by the gray morning, the ſtout moil by his ſturdy limbs; but in the Choice of pleaſures

ſures we have not election, ſith they yield no uſe. *Bodinus.*

Zeno, of all vertues, made his Choice of Silence, for by it, ſaith he, I hear other mens imperfections, and conceal mine own.

All ſweet Choice is ſowre, being compared with the ſowre Choice of ſweet love.

Who chuſeth love, chuſeth fear and tears.

After the Choice of a momentany pleaſure, enſueth an endleſs calamity.

Artemiſia the Queen, being demanded what Choice ſhould be uſed in love; quoth ſhe, imitate the good Lapidaries, who meaſure not the nature of the ſtone by the outward hue, but by the inward vertue.

So many Countries, ſo many Laws; ſo many Choices, ſo many ſeveral Opinions.

He that chuſeth either Love or Loyalty, will never chuſe companion.

A little Pack becomes a ſmall Pedlar, and a mean Choice an humble Conceit.

Electio non eſt de præterito, ſed de futuro. Plut.

Liber eſſe non poteſt, cui affectus imperant, & cupiditates dominantur.

Of MARRIAGE.

Defin. *Marriage, being the chief ground and preſervation of ſocieties, is nothing elſe but a communion of life between the Husband and the Wife, extending it ſelf to all the parts that belong to their houſe.*

NUptial faith violated, ſeldom or never ſcapes without revenge. *Crat.*

There is no greater plague to a married woman, than when her husband diſchargeth on her back all her jars, quarrels and paſſions, and reſerveth his pleaſures, joys and company for another.

Let men obey the Laws, and women their Huſband's will. *Socrat.*

Barren Marriages have many brawls. *Baſil.*

Humble Wedlock is better than proud Virginity. *Aug.*

It is not meet that young men ſhould marry yet, or old men ever. *Diog.*

Marriage is an evil to be wiſhed.

A woman without dowry hath no liberty to ſpeak. *Eurip.*

Unhappy is that man that marrieth, being in poverty.

A woman bringeth a man two joyful days; the firſt of her Marriage, the ſecond her Death. *Stobæus.*

A man in making himſelf faſt, undoes himſelf.

Old age and Marriage are alike: For we deſire them both; and once poſſeſſed, then we repent. *Theod.*

Give thy Wife no power over thee: For if thou ſuffer her to day to tread upon thy foot, ſhe will not ſtick to morrow to tread upon thy head.

Amongſt the *Rhodians*, the fathers were commanded in marrying their ſons to travel but one day; to marry one vertuous daughter, to travel ten years. *Aurel.*

No man ſuffereth his wife much, but he is bound to ſuffer more. *Aurel.*

The *Grecian* Ladies counted their years from their Marriage, not their birth.

The *Caſpians* made a Law, that he which married, after he had paſſed fifty years, ſhould at the common aſſemblies and feaſts ſit in the loweſt and vileſt place, as one that committed a fact repugnant to nature, terming him nought elſe but a filthy and doting old Lecher.

He that marrieth one fair and diſhoneſt, weddeth himſelf to a world of miſeries; and if to one beautiful, and never ſo vertuous, let him think this, he ſhall have a woman, and therefore a neceſſary evil.

Such as are deſirous to marry in haſte, have oftentimes ſufficient time to repent at leiſure.

If thou marry in age, thy wife's freſh colours will breed in thee dead thoughts and ſuſpicion, and thy white hairs, her loathſomeneſs and ſorrow.

Cleobulus meeting with his ſon *Ireon*, ſolemnizing the ceremony of Marriage, gave him in his hand a branch of Henbane; meaning by this, that the vertuous diſpoſition of a Wife is never ſo perfect, but it is interlaced with ſome froward fancies.

Inequality in Marriage, is often an enemy to love. *Bias.*

The roundeſt Circle hath its Diameter, the favourableſt Aſpects their incident oppoſitions; and Marriage is qualified with many trifling griefs and troubles.

He that marries himſelf to a fair face, ties himſelf oftentimes to a foul bargain. *Bias.*

A good husband muſt be wiſe in words, mild in converſation, faithful in promiſe, circumſpect in giving counſel, careful in proviſion for his houſe, diligent in ordering his goods, patient in importunity, jealous in bringing up his youth.

A good wife muſt be grave abroad, wiſe at home, patient to ſuffer, conſtant to love, friendly to her neighbours, provident for her houſhold. *Theophraſtus.*

Marriage with peace, is this world's Paradiſe; with ſtrife, this life's purgatory.

Silence and patience, cauſe concord between married couples.

It is better to marry a quiet Fool, than a witty Scold.

In marriage rather enquire after thy Wife's good conditions, than her great Dowry.

Spiritual marriage beginneth in Baptiſm, is ratified in good Life, and conſummated in a happy Death.

Thales, ſeeing *Solon* lamenting the death of his Son, ſaid, That for the prevention of ſuch like troubles he refuſed to be married.

He which would fain find ſome means to trouble himſelf, needs but to take upon him either the govenment of a Ship, or a Wife. *Plaut.*

A chaſte Matron, by obeying her husband's will, hath rule over him.

The firſt conjunction of man's ſociety, is Man and Wife.

Qui cogitat de nuptiis, non cogitat bene;
Cogitat enim, contrahit dehinc nuptias,
Malorum origo quum ſit hæc mortalibus.
Dotatam enim ſi fortè pauper duxerit,
Non jam ille conjugem, ſed habet heram ſibi,
Cui ſervit: at ſi pauper aliquam duxerit
Nil afferentem, ſervus ille rurſum erit;
Dum victum utrique, non ſibi tantum, parat. Dux-

Duxitne fœdam ? vita dehinc acerba erit,
Et jam pigebit ingredi limen domûs.
Duxitne formoſam ? nihilo erit hæc magis
Sui mariti quàm ſui vicini.
Ità in aliquod neceſſe eſt ut incidat malum.
Matrimonii encomium.
Felices ter & amplius,
Quos irrupta tenet copula, nec malis
Divulſus querimoniis
Supremâ citiùs ſolvet amor die. Hor.

Of CHASTITY.

Defin. *Chaſtity is the beauty of the ſoul, and purity of life, which refuſeth the corrupt pleaſures of the fleſh; and is only poſſeſſed of thoſe who keep their bodies clean and undefiled: And it conſiſteth either in ſincere Virginity, or in faithful Matrimony.*

CHaſtity is of ſmall force to reſiſt, where wealth and dignity joined in league, are armed to aſſault.

Pure Chaſtity is beauty to our ſouls, grace to our bodies, and peace to our deſires. *Solon.*

Frugality is the ſign of Chaſtity.

Chaſtity in Wedlock is good, but more commendable it is in Virginity and Widowhood.

Chaſtity is a vertue of the ſoul, whoſe companion is Fortitude. *Amb.*

Chaſtity is of no account without Humility, nor Humility without Chaſtity. *Greg.*

Chaſtity is the ſeal of Grace, the ſtaff of Devotion, the mark of the Juſt, the crown of Virginity, the glory of Life, and a comfort in Martyrdom.

Chaſtity groweth cheap, where God is not thought dear.

The firſt degree of Chaſtity is pure Virginity; the ſecond, faithful Matrimony.

Idleneſs is an enemy to Chaſtity.

As Humility is neceſſary, ſo Chaſtity is honourable.

Chaſtity, Humility and Charity, are the united vertues of the ſoul.

Chaſtity without Charity, is a lamp without oil.

Chaſtity and Modeſty are ſufficient to enrich the poor.

Rather make choice of honeſty and manners, than looſeneſs of behaviour with great lands and rich poſſeſſions.

Chaſtity is known in extremity, and crowned in the end with eternity.

If Chaſtity be once loſt, there is nothing left praiſeworthy in a woman. *Nymph.*

The firſt ſtep to Chaſtity, is to know the fault; the next, to avoid it.

Though the body be never ſo fair, without Chaſtity it cannot be beautiful.

Beauty by Chaſtity purchaſeth praiſe and immortality.

Beauty without Chaſtity is like a Mandrake apple, comely in ſhew, but poiſonous in taſte.

Feaſts, Dances, and Plays, are provocations to unchaſtity. *Quint.*

Beauty is like flowers in the ſpring, and Chaſtity like the ſtars of heaven.

Where neceſſity is joyned to unchaſtity, there authority is given to uncleanneſs; for neither is ſhe chaſte, which by fear is compelled; neither is ſhe honeſt, which with need is obtained. *Aug.*

A wandering eye, is a manifeſt token of an unchaſte heart.

Gracious is the face which promiſeth nothing but love, and moſt celeſtial the reſolution that lives upon Chaſtity.

The true modeſty of an honeſt man ſtriketh more ſhame with his preſence, than the ſight of many wicked and immodeſt perſons can ſtir to filthineſs with their talkings.

Chaſtity with the reins of reaſon, bridleth the rage of luſt.

Do not ſay thou haſt a chaſte mind, if thine eye be wanton; for a laſcivious look, is a ſign of an inconſtant heart. *Bern.*

Amongſt all the conflicts of a chriſtian ſoul, none is more hard than the wars of a chaſte mind; for the fight is continual, and the victory rare. *Cyprian.*

A chaſte ear cannot abide to hear that which is diſhoneſt.

—— Nullâ reparabilis arte
Læſa pudicitia eſt: deperit illa ſemel.
Lis eſt cum forma magna pudicitiæ.

Of CONTENT.

Defin. *Content is a quiet and ſettled reſolution in the mind, free from ambition and envy, aiming no farther than at thoſe things already poſſeſſed.*

CONtent is great riches, and patient poverty is the enemy of Fortune.

Better it is for a time with Content to prevent danger, than to buy feigned pleaſures with repentance.

He that cannot have what he would, muſt be content with what he can get.

Content is ſweet ſauce to every diſh, and pleaſantneſs a ſingular portion to prevent a miſchief.

Content is more worth than a Kingdom, and love no leſs worth than life.

A wiſe man preferreth Content before riches, and a clear mind before great promotion.

Miſery teacheth happy Content. *Solon.*

What can be ſweeter than Content, where man's life is aſſured in nothing more than in wretchedneſs?

Content makes men happy, but Pride ruins them.

Many men loſe by deſire, but are crowned by Content. *Plato.*

To covet much, is miſery; to live Content with ſufficient, is earthly felicity.

To will much is folly, where ability wanteth; to deſire nothing is Content, that deſpiſeth all things.

The riches that men gather, in time may fail, friends may wax falſe, hope may deceive, vain-glory may tempt; but Content can never be conquered.

Content is the bleſſing of nature, the ſalve of poverty, the maſter of ſorrow, and the end of miſery.

To live, nature affordeth; to live Content, wiſdom teacheth.

Content, though it loſe much of the world, it partakes much of God.

To live to God, to deſpiſe the world, to fear no miſery, and to fly flattery, are the enſigns of Content.

What we have by Content is wiſdom. *Aurel.*

The eye's quiet, the thought's medicine, and the deſire's mithridate, is Content.

To be content kills adverſity if it aſſault, dries tears if they flow, ſtays wrath if it urge, wins heaven if it continue.

He is perfectly Content, which in extremes can ſubdue his own affections.

No riches are comparable to a contented mind, *Plut.*

He that is patient and content in his troubles, preventeth the poiſon of evil tongues in their laviſh talkings.

Content and Patience are the two vertues which conquer and overthrow all anger, malice, wrath and backbiting.

To live Content in our eſtate, is the beſt means to prevent ambitious deſires.

—— *Nemo, quam ſibi ſortem*
Seu ratio dederit, ſeu ſors objecerit, illâ
Contentus vivit. Horace. *Vivitur parvo bene.*

Of CONSTANCY.

Defin. *Conſtancy is the true and unmoveable ſtrength of the mind, not puffed up in proſperity, nor depreſſed in adverſity: It is ſometimes called Stability and Perſeverance; ſometimes Pertinacy, the laſt part of Fortitude.*

CONſtancy, except it be in truth and in a good cauſe, is impudency.

It is the part of Conſtancy to reſiſt the dolours of the mind, and to perſevere in a well deliberated action. *Ariſt.*

Conſtancy is the health of the mind, by which is underſtood the whole force and efficacy of wiſdom. *Cicero.*

He that hath an inconſtant mind, is either blind or deaf.

Conſtancy is the daughter of Patience and Humility. *Niphus.*

Conſtancy is the mean between elation and dejection of the mind, guided by reaſon. *Plato.*

Conſtancy is the only *Nepenthe*, which whoſo drinketh of, forgetteth all care and grief.

No-

Nothing in the world ſooner remedieth ſorrows than Conſtancy and patience, which endureth adverſity and violence, without making any ſhew or ſemblance. *Agrippa.*

It is the lightneſs of the wit raſhly to promiſe what a man will not, or is not able to perform. *Caſſiodorus.*

The bleſſed life is in Heaven, but it is to be attained unto by perſeverance.

It is a great ſhame to be weary of ſeeking that which is moſt precious. *Plato.*

Many begin well, but few continue to the end.

Perſeverance is the only daughter of the great King, the end and confirmation of all vertues, and the vertue without which no man ſhall ſee God. *Bern.*

Perſeverance is the ſiſter of Patience, the Daughter of Conſtancy, the friend of Peace, and the bond of Friendſhip.

Not to go forward in the way of God, is to go backward.

The conſtant man in adverſity mourneth not, in proſperity inſulteth not, and in trouble pineth not away: He is always an even tempered man.

In vain he runneth, that fainteth before he comes to the Goal. *Greg.*

The unconſtant man is like *Alcibiades*'s Tables, fair without, and foul within.

The only way to Conſtancy is by wiſdom.

A conſtant minded man, is free from care and grief, deſpiſing death; and is ſo reſolved to endure it, that he remembreth all ſorrows to be ended by it. *Cicero.*

Conſtancy is the ornament of all vertues.

He is to be reputed conſtant, whoſe mind taketh freſh courage in the midſt of extremities. *Bern.*

Rarâ felicitatis eſt celeritas & magnitudo, rarioris diuturnitas & conſtantia. Demoſt.

Tard aggredere, & quod aggreſſus ſis perſeveranter proſequere.

Conſtans eſt, qui adverſa æquè ac proſpera æquanimiter ſuffert.

Sperat infeſtis, metuit ſecundis
Alteram ſortem bene præparatum pectus. Hor.

Of

Of RELIGION.

Defin. *Religion is a juſtice of men towards God, or a divine honouring of him in the perfect and true knowledge of his word, peculiar only to man: It is the ground of all other vertues, and the only means to unite and reconcile man unto God for his ſalvation.*

NO error is ſo dangerous as that which is committed in Religion; foraſmuch as our ſalvation, quiet and happineſs conſiſteth therein.

Man was created for the ſervice of God, and ought above all things to make account of Religion.

If it be a lewd part to turn the traveller out of his way, and ſo to hinder him in his journey: Then are ſuch as teach falſe doctrine much more to be deteſted, becauſe through ſuch a miſchief they lead men to deſtruction. *Aug.*

St. *Auguſtin* reproveth *Varro* and *Pontifex Scævola*, who were of opinion, that it was very expedient men ſhould be deceived in Religion; becauſe that there is no felicity or certain reſt, but in the full aſſurance thereof, and in an infallible truth; without Divinity and the Doctrine of God, none can make any principle at all in the diſcipline of manners.

The word is a medicine to a troubled ſpirit; but being falſly taught, it proveth a poiſon. *Bern.*

Religion is like a ſquare or balance, it is the canon and rule to live well by, and the very touchſtone which diſcerneth the truth from falſhood.

The ancient Fathers have given three principal marks, by which the true Religion is known: Firſt, that it ſerveth the true God; ſecondly, that it ſerveth him according to his Word; thirdly, that it reconcileth that man unto him which followeth it.

Vices border upon Vertues, Superſtition upon Religion, Prodigality upon Bounty.

The true worſhip of God conſiſteth in Spirit and truth. *Chryſoſt.*

Where Religion is, Arms may eaſily be brought; but where Arms are without Religion, Religion may hardly be brought in.

There can be no ſurer ſign of the ruin of a Kingdom, than contempt of Religion. There

There can be no true Religion, where the Word of God is wanting.

Thoſe men are truly religious who refuſe the vain and tranſitory pleaſures of the world, and wholly ſet their minds on divine meditations.

He which is negligent and ignorant in the ſervice of the Creator, can never be careful in any good cauſe.

Religion doth link and unite us together, to ſerve with willingneſs one God Almighty. It is the guide of all other vertues; and they who do not exerciſe themſelves therein to withſtand all falſe opinions, are like thoſe Soldiers who go to war without weapons.

True Religion is the well-tempered mortar that buildeth up all Eſtates.

The principal ſervice of God conſiſteth in true obedience, which the Prophets call a ſpiritual Chaſtity; not to ſwerve therefrom, not to think that whatſoever we find good in our own eyes pleaſeth him.

The knowledge of true Religion, Humility and Patience, entertaineth Concord.

If men did know the truth, and the happineſs which followeth true Religion, the voluptuous man would there ſeek his pleaſure, the covetous man his wealth, the ambitious man his glory; ſith it is the only mean which can fill the heart, and ſatisfy the deſire: It ſerveth alſo for a guide to lead us unto God, whereas the contrary doth clean withhold us from him.

No creature is capable of Religion but only man. *Baſil.*

The firſt Law that ſhould be given to men, ſhould be the increaſe of Religion and Piety.

It is a very hard matter to change Religion.

Where no Religion reſteth, there can be no vertue abiding.

True Religion is to be learned by faith, not by reaſon.

Religion is the ſtay of the weak, the maſter of the ignorant, the Philoſophy of the ſimple, the oratory of the devout, the remedy of ſin, the counſel of the juſt, and the comfort of the troubled.

Pure

Pure Religion, and undefiled before God the Father is this, to viſit the fatherleſs and widows in their adverſity, and for a man to keep himſelf unſpotted of the world.

Philoſophia pernoſci non poteſt ſine Chriſtiana veràque religione: quam præcellentem ſi tollis, fateor ecce & clamo, ludibrium illa, vanitas, delirium.

Oportet Principem ante omnia eſſe Deicolam.

Of our COUNTRY, or COMMON-WEALTH.

Defin. *Our Country is the Region or Climate under which we are born, the common Mother of us all; which we ought to hold ſo dear, that in the defence thereof we ſhould not fear to hazard our lives.*

THere can be no affinity nearer than our Country. *Plato.*

Men are not born for themſelves, but for their Country, Parents, Kindred, and Friends. *Cicero.*

There is nothing more to be deſired, nor any thing ought to be more dear to us, than the love of our Country.

Children, Parents, Friends are near to us, but our Country challengeth a greater love; for whoſe preſervation we ought to oppoſe our lives to the greateſt dangers.

It is not enough once to have loved thy Country, but continue it to the end.

Whereſoever we may live well, there is our Country.

The remembrance of our Country is moſt ſweet. *Livius.*

To ſome men their Country is their ſhame, and ſome are the ſhame of their Country.

Let no man boaſt that he is the Citizen of a great City, but that he is worthy of an honourable Country. *Ariſt.*

We ought to behave our ſelves towards our Country thankfully as to a mother.

The profit of the Country extendeth it ſelf to every City of the ſame. *Stob.*

Our Country, ſaith *Cicero*, affordeth large fields, for every one to run to honour.

Our

Our Country firſt challengeth us by nature.

The whole world is a wiſe man's Country.

Neceſſity compelleth every man to love his Country. *Eurip.*

The love which we bear to our Country is not piety, as ſome ſuppoſe, but charity: for there is no piety, but that which we bear to God and our Parents.

Many love their Country, not for it ſelf, but for that which they poſſeſs in it.

Sweet is that death and honourable, which we ſuffer for our Country. *Horace.*

If it be asked to whom we are moſt engaged, and owe moſt duty; our Country and Parents are they that may juſtly challenge it.

The life which we owe to death, is made everlaſting; being loſt in Defence of our Country.

Happy is that death, which, being due to nature, is beſtowed upon our Country.

Happy is that Commonwealth, where the people do fear the Law as a Tyrant. *Plato.*

A Commonwealth conſiſteth of two things, Reward and Puniſhment.

As the body is without members, ſo is the Commonwealth without Laws.

Peace in a Commonwealth, is like harmony in muſick. *Auguſt.*

Men of deſert are leaſt eſteemed of in their own Country. *Eraſ.*

Neſcio qu natale ſolum dulcedine cunctos
Ducit, & immemores non ſinit eſſe ſui. Ovid.

Omnibus qui patriam conſervaverint, adjuverint, auxerint, certus eſt in cœlo & definitus locus, ubi beati ævo ſempiterno fruentur. Cicero.

Of HOPE.

Defin. *Hope is that vertue whereby the mind of man putteth great truſt in honeſt and weighty matters, having a certain and ſure confidence in himſelf: and this hope muſt be ſtrongly grounded upon a ſure expectation of the help and grace of God, without which, it is vain and imperfect.*

To

TO be clean without Hope, is a hap incident to the unhappy man.

He that will loſe a favour for a Hope, hath ſome wit, but ſmall ſtore of wiſdom. *Bias.*

Fortune may take away our goods, but death cannot deprive us of Hope.

Hopes above fortune, are the fore-pointers of deep falls.

If thou chance to love, Hope well whatſoever thy hap be.

That which is moſt common is Hope.

Hope is a waking man's dream. *Plin.*

To put our confidence in the creature, is to deſpair of the Creator. *Greg.*

Vain is the Hope that doth not fear God.

This mortal life is the Hope of the immortal. *Aug.*

They only hope well, who have a good conſcience.

Hope is the companion of Love.

Hope cannot be without Faith.

Hope is the God of the wretched. *Ber.*

Hope grounded on God never faileth; but built on the world, it never thriveth.

Hope apprehendeth things unſeen, and attaineth things by continuance. *Plato.*

The evening's Hope may comfort the morning's miſery.

Hope is the Merchant-man's comfort, and the Soldier's companion; but vain Hope is the fool's Paradiſe, and the ambitious man's overthrow.

Hope of life is vanity, Hope in death is life, and the life of hope is vertue.

Hope waiteth on great men's tongues, and beguileth believing followers.

Sweet words beget Hope, large proteſtations nouriſh it, and contempt kills it.

He that ſuppoſeth to thrive by Hope, may happen to beg in miſery. *Bion.*

The apprehenſion of hope derideth grief, and the fulneſs of Hope conſumeth it.

As each part laboureth for the conſervation of the whole body, ſo Hope for the accompliſhment of all deſires.

Sad-

Sadneſs is the puniſhment of the heart, hope the medicine of diſtreſs. *Crates.*

Hope is a pleaſant paſſion of the mind, which doth not only promiſe us thoſe things that we moſt deſire, but thoſe things alſo which we utterly deſpair of.

Our high Hopes have oftentimes hard fortunes; and ſuch as reach at the tree commonly ſtumble at the root.

To hope for requital of benefits beſtowed, may rather be counted uſury than vertue.

A cowardly Lover without Hope, ſhall never gain fair love without good fortune.

To hope againſt all Hope, is the excellency of a mighty reſolution.

In a little place is hid a great treaſure, and in a ſmall hope, a boundleſs expectation.

Confidence, except it be guided by modeſty, and proceed from judgment, may rather be called arrogancy than hope.

Hope of all paſſions is the ſweeteſt and moſt pleaſant; and hereof it is ſaid, that Hope only comforteth the miſerable.

Hope is the governor of men.

Perdiccas ſeeing *Alexander* largely beſtow many benefits upon his friends, asked him, What he would leave for himſelf? He anſwered, Hope.

A good and vertuous man ought always to hope well, and to fear nothing.

Hope is the beginning of victory to come, and doth preſage the ſame. *Pind.*

Sola ſpes hominem in miſeriis conſolari ſolet.
Miſerum eſt timere, cùm ſperes nihil.
Sperare qui nihil poteſt, deſperet nihil.

Of CHARITY.

Defin. *Charity is the indiſſoluble band of God with us, whereby we are inflamed with love of him for that which we owe unto him, and thereby are induced to love our neighbours for the love of God.*

CHarity is the ſcope of all God's Commandments. *Chryſ.*

Charity delayed is half loſt.

Cha-

Charity ranſometh us from ſin, and delivereth us from death.

Charity increaſeth Faith, begetteth Hope, and maketh us at one with God.

As the body without the Soul enjoyeth no life, ſo all other vertues without Charity, are cold and fruitleſs.

Charity is a good and gracious effect of the ſoul, whereby man's heart hath no fancy, to eſteem any thing in this world, before the ſtudy to know God.

The charitable man is the true lover of God. *Severus.*

As the Sun is to the world, and life to the body, ſo is Charity to the heart.

Charity reſembleth fire, which inflameth all things it toucheth. *Eraſ.*

Charity in adverſity is patient, in proſperity temperate, in paſſions ſtrong, in good works quick, in temptations ſecure, in hoſpitality bountiful, amongſt her true children joyful, amongſt her falſe friends patient.

Charity in the midſt of injuries is ſecure, in heart bountiful, in pleaſures meek, in concealing evils innocent, in truth quiet, at others misfortunes ſad, in vertues joyful.

Charity in adverſity fainteth not, becauſe it is patient: and revengeth not injuries, becauſe it is bountiful.

He that truly loveth, believeth and hopeth. *Aug.*

By Charity one ſeeth the glorious light of God. *Aug.*

He always hath to give, that is full of Charity. *Bernard.*

To love with all the ſoul, is to love wiſely; to love with all the ſtrength, is manifeſtly to ſuffer for truth; to love with all our heart, is to prefer the love of God, before all things that flatter us. *Aug.*

The meaſure in loving God, is to love him without meaſure. *Bernard.*

Charity is the way of man to God, and the way of God to man. *Aug.*

If any man abound with the love of God, he is ſtreightways apt and ready to all good; he laboureth, and

and is not weary; he is weary, and feeleth it not; the malicious mock him, and he perceiveth it not. *Ber.*

The love of God hath power to transform man into God.

Charity maketh a man abſolute and perfect in all other vertues.

Neither the multitude of travels, nor the antiquity of ſervice, but the greatneſs of Charity increaſeth the reward.

The nature of Charity is to draw all things to it ſelf, and to make them participate of it ſelf. *Lactan.*

God is Charity; What thing is more precious? and he that dwelleth in Charity dwelleth in God; What thing is more ſecure? And God in him; What thing is more delectable?

There is no vertue perfect without love, nor love without Charity.

Charity is never idle, but worketh for him it loveth.

The greateſt argument of godly love, is to love what God loveth.

Charitable love is under no rule, but is lord of all laws, and a boundleſs Emperor.

There is true Charity, where two ſeveral bodies have one united heart.

Charity is the child of Faith, and guide to everlaſting felicity.

All Charity is love, but not all love Charity. *Aug.*

The filthy effects of bribery hinder exceedingly the works of Charity. *Plato.*

Charity cauſeth men to forſake ſin, and embrace vertue.

Charity is a word uſed of many, but underſtood of few.

By Charity with God, we learn what is our duty towards man.

By Charity all men, eſpecially Chriſtians, are linked and bound in conſcience to relieve one another.

It is the true property of a charitable-minded man, lovingly to invite the poor, courteouſly to intreat them, and quickly to ſuffer them to depart.

A poor man being in Charity, is rich; but a rich man without Charity is poor. *Auguſt.*

Cha-

Charity and pride do both feed the poor; the one to the praiſe and glory of God, the other to get glory and praiſe amongſt men.

Tyrannorum vita eſt in qua nulla eſt charitas, nulla fides, nulla ſtabilis benevolentia, aut fiducia; omnia ſemper ſuſpecta & ſollicita ſunt, nullus locus amicitiæ.

Ad prata & arva pecudum greges ligantur iſto modo, quod fructus ex iis capiuntur; hominis charitas & amicitia gratuita.

Of HUMILITY.

Defin. *Humility is a voluntary inclination of the mind, grounded upon a perfect knowledge of our own condition: A vertue by the which a man in the moſt true conſideration of his inward qualities, maketh leaſt account of himſelf.*

HE that gathereth vertues without Humility, caſteth duſt againſt the wind. *Greg.*

As *Demoſthenes*, being demanded what was the firſt precept of eloquence, anſwered, To pronounce well; being asked what was the ſecond, anſwered the like; and ſo the third: So the precepts of Religion, the firſt, ſecond and third, are Humility.

It is no commendation to be humble in adverſity; but in the midſt of proſperity to bear lowly ſail, deſerveth great praiſe.

Pride, perceiving Humility to be honourable, deſires oft-times to be covered with the cloak thereof; for fear leſt, appearing always in his own likeneſs, he ſhould be little regarded. *Demoſt.*

The chief point of man's humility conſiſteth in this, to ſubject his will unto the will of God.

Happy is that man whoſe calling is great, and ſpirit humble.

The beſt armour of the mind is Humility.

Humility for her excelling, ſhould be the ſiſter of true Nobility. *Pontanus.*

Humility is more neceſſary than Virginity. *Bern.*

There are three degrees of Humility: The firſt of Repentance; the ſecond, deſire of Righteouſneſs; the third, works of Mercy.

Pride wageth war in the Kingdom of Humility. *Greg.* Humi-

Humility only is the repairer of decayed Chaſtity.

The eaſieſt way to dignity is true Humility.

True diſcretion is never purchaſed, but by true Humility.

When all vices in a manner decay in age, only Covetouſneſs increaſeth. *Aug.*

Sith the Country which we deſire to dwell in is high and heavenly, and the way thither Lowlineſs and Humility; why then, deſiring this Country, do we refuſe the way? *Aug.*

Of all vertuous works, the hardeſt is to be humble.

Humility hath many times brought that to paſs which no other vertue nor reaſon could effect.

To the humble minded man, God revealeth the knowledge of his truth.

If thou deſire to aſcend where God the Father ſitteth, thou muſt put on the Humility which Chriſt the Son teacheth.

The vertue of Humility, is the only repairer and reſtorer of decayed Charity.

Humility teacheth a man how to rule his affections, and in all his actions to keep a mean.

The Spirit of God delighteth to dwell in the heart of the humble man. *Eraſ.*

If thou intend to build any ſtately thing, think firſt upon the foundation of Humility.

As lowlineſs of heart, maketh a man highly in favour with God; ſo meekneſs of words maketh him to ſink into the hearts of men.

Humbleneſs of mind ſtirs up affection, augments benevolence, ſupports good equity, and preſerveth in ſafety the whole eſtate of a Country.

Men are not in any thing more like unto their Maker, than in Gentleneſs and Humility.

Charity and Humility purchaſe immortality.

God dwelleth in Heaven; if thou arrogantly lift up thy ſelf unto him, he will fly from thee; but if thou humble thy ſelf before him, he will come down to thee. *Auguſt.*

Humiles deus extollit, ſuperbos verò deprimit humiliatque.

Humilitas animi, ſublimitas Chriſtiani.

Tria

Tria ſunt que radicata nutriant humilitatem ; aſſiduitas ſubjectionis, conſideratio propriæ fragilitatis , & conſideratio rei melioris.

Of OLD AGE.

Defin. *Old Age is the gift of heaven, is the long expence of many years ; the exchange of ſundry fortunes, and the ſchool of experience.*

SIckneſs and old Age, are the two crutches whereon life walketh to death ; which arreſteth every one to pay the debt, which they owe unto nature. *Theopomp.*

It is a vain thing, for him that is old, to wiſh that he were young again.

It is a lamentable thing to be old with fear, before a man comes to be old by Age.

A gray beard is a certain ſign of old Age, but not an aſſured token of a good wit.

Age ought to keep a ſtreight diet, or elſe will enſue a ſickly life.

Hoary hairs are Ambaſſadors of great experience. *Chilo.*

As old folk are very ſuſpicious to miſtruſt every thing ; ſo are they likewiſe very credulous to believe any thing.

Youth never rideth well, but when Age holdeth the bridle.

Age rather ſeeketh food for ſuſtenance, than followeth feaſts for ſurfeits.

The benefit of old Age is liberty. *Soph.*

When all things by time decay, knowledge by Age increaſeth. *Ariſt.*

Old Age enjoyeth all things, and wanteth all things, *Democ.*

In Age we ought to make more readineſs to die than proviſion to live : For the ſteel being ſp nt, the knife cannot cut ; the Sun being ſet, the day cannot tarry; the flower being fallen, there is no hope of fruit ; and old Age being once come , life cannot long endure. *Aurel.*

Thoſe that ſpend their youth without reſtraint, would lead their Age without controlment.

Be-

Beware of old Age, for it cometh not alone. *Euripi.*

Every Age of man hath an end, but old Age hath none. *Cicero.*

In youth ſtudy to live well, in Age to die well; for to die well, is to die willingly. *Seneca.*

Old men are young men's precedents.

An old man hath more experience to make a perfect choice, than a young man skill in a happy chance.

Age directeth all his doings by wiſdom, but youth doateth upon his own will.

Age, having bought wit with pain and peril, foreſeeth dangers, and eſcheweth them.

The difference between an old man and a young man is this, the one is followed as a friend to others, the other is eſchewed as an enemy to himſelf.

The *Brachmans* and *Gymnoſophiſts* made a law, that none under the Age of forty ſhould marry, without conſent of their Seniors; leſt in their choice without skill, the man in progreſs of time ſhould begin to loath, and the woman not to love.

Old men are often envied for their vertue, but young men pitied for their vice.

Old men by reaſon of their Age, and weakneſs of their ſtrength, are ſubject to ſundry imperfections, and moleſted with many diſeaſes. *Pacuvius.*

Gray hairs oft-times are intangled with love, but ſtaidleſs youth is intrapped with luſt.

Age is more to be honoured for his wiſdom, than youth commended for his beauty.

The mind of an old man is not mutable, his fancies are fixed, and his affections not flitting; he chuſeth without intention to change, and never forſakes his choice till death makes challenge of his life.

The old Cedar-tree is leſs ſhaken with the wind than the young bramble; and Age far more ſtayed in his affairs than youth.

Old men are more meet to give counſel, than fit to follow wars.

Though young men excel in ſtrength, yet old men exceed in ſtedfaſtneſs.

Though all men are ſubject to the ſudden ſtroke of death, yet old men in nature ſeem neareſt to their grave.

Age

Age is a Crown of Glory, when it is adorned with righteouſneſs; but the dregs of diſhonour, when it is mingled with miſchief.

Honourable Age conſiſteth not in the term of years, neither is it meaſured by the date of many days; but by godly wiſdom, and an undefiled life.

Age is forgetful, and gray hairs are declining ſteps of ſtrength.

Age is given to melancholy, and many years are acquainted with many dumps.

Age ſpeaketh by experience, and liketh by trial; but youth leaneth unto wit, which is void of wiſdom.

He that will not be adviſed by Age, ſhall be deceived by youth.

Old Age is the fore-runner of death.

Age and Time are two things which men may forethink of, but never prevent.

Men of Age fear and fore-ſee that, which youth never regardeth.

Old folks oft-times are more greedy of coin, than careful to keep a good conſcience.

Age may be allowed to gaze at beauty's bloſſom; but youth muſt climb the tree, and enjoy the fruit.

Nature lendeth Age authority; but gentleneſs of heart is the glory of all years.

Children are compared to ſpring-time, ſtriplings to ſummer-ſeaſon, youth to autumn, and old men to winter.

An old man ought to remember his Age paſt, and to bethink himſelf how he hath ſpent his time: If he find himſelf faulty, in neglecting ſuch good deeds as he might have done, he ought forthwith to be careful to ſpend the remainder of his life in liberality towards the poor.

Old men are commonly covetous, becauſe their getting days are paſt.

It is a great ſhame, for an old man to be ignorant in the principles of Religion.

An old man ought to be reverenced for his gravity, ſooner than for his gray hairs.

If young men had knowledge, and old men ſtrength, the world would become a new Paradiſe.

A man

A man aged and wiſe, is worthy of a double reverence.

Infancy is but a fooliſh ſimplicity, full of lamentations and harms, as it were laid open to a main ſea without a ſtern.

Youth is an indiſcreet heat, outrageous, blind, heady, violent and vain.

Non eſt ſenectus (ut tu opinaris, pater)
Onus graviſſimum ; ſed impatientius
Qui fert, ſibi ipſe eſt author illius mali.
Patienter atqui ſibi quietem comparat,
Dum dexterè ejus moribus ſe accommodat,
Non ulli ſolùm detrahit moleſtiam,
Accerſit aliquam ſed voluptatem ſibi.
Si navigandum ſit quatuor per dies,
De commeatu cura nobis maxima :
At ſi in ſenectam quid licet comparare,
Non inſtruemus nos eo viatico ?

Of DEATH.

Defin. *Death is taken three manner of ways. The firſt is the ſeparation of the ſoul from the body, with the diſſolution of the body until the reſurrection : The ſecond is Death of ſin, ſith he is ſaid to be dead which lieth ſleeping in ſin : The third is eternal Death, unto which the wicked ſhall be condemned in the day of the general judgment.*

DEath is the law of nature, the tribute of the fleſh, the remedy of evils, and the path either to heavenly felicity, or eternal miſery. *Heraclit.*

Deſtiny may be deferred, but can never be prevented.

An honourable Death is to be preferred before an infamous life.

That man is very ſimple that dreadeth Death, becauſe he feareth thereby to be cut off from the pleaſures of this life.

Death hath his root from ſin. *Aug.*

Death is the end of fear, and beginning of felicity.

There is nothing more certain than Death, nor any thing more uncertain than the hour of Death.

No man dieth more willingly, than he that hath lived moſt honeſtly.

It is better to die well, than to live wantonly. *Socr.*

Death it ſelf is not ſo painful, as the fear of death is unpleaſant.

Death is the end of all miſeries, but infamy is the beginning of all ſorrows. *Plut.*

While men ſeek to prolong their life, they are prevented by ſome ſudden Death.

While we think to fly Death, we moſt earneſtly follow Death.

Who is he that being luſty and young in the morning, can promiſe himſelf life until the evening?

Many men deſire Death in their miſery, that cannot abide his preſence in the time of their proſperity.

An evil Death putteth great doubt of a good life, and a good Death partly excuſeth an evil life.

The Death of evil men, is the ſafety of good men living. *Cicero.*

He that every hour feareth Death, can never be poſſeſſed of a quiet conſcience.

Nothing is more like to Death, than ſleep, who is Death's eldeſt brother. *Cic.*

There is nothing more common than ſudden Death; which being conſidered by the great Philoſopher *Demonax*, he therefore warned the Emperor *Adrian*, and ſuch others as lived at their pleaſure and eaſe, in no wiſe to forget how in a very ſhort moment they ſhould be no more.

Death woundeth deadly, without either dread or dalliance.

Sith Death is a thing that cannot be avoided, it ought of all men the leſs to be feared.

By the ſame way that Life goeth, Death cometh. *Aurel.*

Nature hath given no better thing than Death. *Pliny.*

The moſt profitable thing for the world, is the Death of covetous and evil people.

Death is common to all perſons, though to ſome one way, and to ſome another.

If we live to die, then we die to live.

All

All things have an end by Death, ſave only Death, whoſe end is unknown.

Death is metaphorically called the end of all fleſh. *Ariſt.*

The laſt cure of diſeaſes is death.

Death deſpiſeth all riches and glory, and ruleth over all eſtates alike. *Boetius.*

None need to fear Death, ſave thoſe that have committed ſo much injury, as after Death deſerves damnation. *Socrat.*

Wiſdom maketh men to deſpiſe Death; it ought therefore of all men to be embraced as the beſt remedy againſt the fear of Death. *Hermes.*

So live and hope as thou wouldſt die immediately. *Plin.*

Non deterret ſapientem mors, quæ propter incertos caſus quotidie imminet, & propter brevitatem vitæ nunquam longè poteſt abeſſe.

Tria ſunt genera mortis: una mors eſt peccati, ut, anima quæ peccat, morte morietur; altera myſtica, quando quis peccato moritur, & Deo vivit; tertia, quâ curſum vitæ hujus explemus. Aug.

Of TIME.

Defin. *Time is a ſecret and ſpeedy conſumer of hours and ſeaſons, older than any thing but the firſt, and both the bringer forth and waſter of whatſoever is in this world.*

THere is no ſore, which in Time may not be ſalved, nor care which cannot be cured; no fire ſo great which may not be quenched; no love, liking, fancy, or affection, which in time may not either be repreſſed or redreſſed.

Time is the perfect Herald of Truth. *Cic.*

Time is the beſt Orator to a reſolute mind.

Daily actions are meaſured by preſent behaviour.

Time is the Herald that beſt emblazoneth the conceits of the mind.

Time is the ſweet Phyſician, that alloweth a remedy for every miſhap.

Time is the Father of mutability. *Solon.*

Time ſpent without profit bringeth repentance; and occaſion let ſlip, when it might be taken, is counted prodigality.

There is nothing among men ſo entirely beloved, but it may in Time be diſliked; nothing ſo healthful, but it may be diſeaſed; nothing ſo ſtrong, but it may be broken; neither any thing ſo well kept, but it may be corrupted.

Truth is the daughter of Time; and there is nothing ſo ſecret, but the date of many days will reveal it.

In time the ignorant may become learned, the fooliſh may be made wiſe, and the wildeſt wanton may be brought to a modeſt matron. *Bias.*

The happier our Time is, the ſhorter while it laſteth. *Pliny.*

Say not that the Time that our fore-fathers lived in, was better than this preſent Age.

Vertue and good life make good days; but abundance of vice corrupteth the Time. *Jerome.*

As Oil, though it be moiſt, quencheth not the fire; ſo Time, though never ſo long, is no ſure covert for ſin.

Nothing is more precious than Time, yet nothing leſs eſteemed of. *Bern.*

As a ſparkle raked up in cinders, will at laſt begin to glow and manifeſtly flame; ſo treachery hid in ſilence, and obſcured by Time, will at length break forth, and cry for revenge.

Whatſoever villany the heart doth think, and the hand effect, in proceſs of Time the worm of conſcience will bewray.

Time draweth wrinkles in a fair face, but addeth freſh colours to a freſh friend.

Things paſt may be repented, but not recalled. *Liv.*

A certain Philoſopher being demanded, what was the firſt thing needful to win the love of a Woman, anwſered, Opportunity: Being asked what was the ſecond, he anſwered, Opportunity: And being demanded what was the third, he ſtill anſwered, Opportunity.

Procraſtination in peril, is the mother of enſuing miſery.

Time and Patience teach all men to live content.

Take Time in thy choice, and be circumſpect in making thy match: For nothing ſo ſoon gluts the ſto-

ſtomach as ſweet meat, nor ſooner fills the eye than beauty.

Opportunities neglected, are manifeſt tokens of folly.

Time limiteth an end to the greateſt ſorrows.

Actions meaſured by Time, ſeldom prove bitter by repentance.

Reaſon oftentimes deſireth execution of a thing, which Time will not ſuffer to be done; not for that it is not juſt, but becauſe it is not followed.

Many matters are brought to a good end in time, that cannot preſently be remedied with reaſon.

Time is life's beſt Counſellor. *Ariſt.*

Time is the beſt Governor of Counſels.

Time trieth what a man is: For no man is ſo deep a diſſembler, but that at one Time or other he ſhall be eaſily perceived.

Time is the inventer of novelties, and a certrin regiſter of things ancient. *Marc. Aur.*

Time maketh ſome to be men, which have no childiſh conditions.

Times daily alter, and men's minds do often change.

A little benefit is great profit, if it be beſtowed in due Time. *Curtius.*

Time is ſo ſwift of foot, that being once paſt he can never be overtaken.

The fore-locks of Time are the deciders of many doubts.

Time in his ſwift pace mocketh men for their ſlowneſs.

Non eſt, crede mihi, ſapientis dicere, Vivam:
Sera nimis vita eſt craſtina, vive hodie.
Omnia tempus edax depaſcitur, omnia carpit,
Omnia ſede movet, nec ſinit eſſe diu.

Of the WORLD.

Defin. *This word* World, *called in Greek* Coſmos, *ſignifieth as much as Ornament, or a well-diſpoſed order of things.*

HE that cleaveth to the cuſtoms of the World, forſaketh God.

Cicero and the *Stoicks* were of opinion, that the World was wiſely governed by the gods, who have care of mortal things.

The World is vain, and worldly joys do fade;
But heaven alone for godly Minds is made.

He that truſteth to the World, is ſure to be deceived. *Archim.*

The diſordinate deſire of the goods of the World begetteth ſelf-love.

Our honours and our bodily delights, are worldly poiſons to infect our ſouls.

The World ſeduceth the eye with variety of objects; the ſcent, with ſweet confections; the taſte, with delicious dainties; the touch, with ſoft fleſh, precious cloathings, and all the inventions of vanity.

He that mortifieth his natural paſſions, is ſeldom overcome with worldly impreſſions.

No man that loveth the World, can keep a good conſcience long uncorrupted.

The worldly man burning in heat of fire, is raviſhed with the thoughts of revenge, enraged with the deſire of dignity; briefly, never his own, till he leave the World.

This World, though never ſo well beloved, cannot laſt always.

This World is deceitful, and tempteth men to wickedneſs; but repentance is the hand which lifteth men up to God.

This World is but the pleaſure of an hour, and the ſorrow of many days. *Plato.*

The World is an enemy to thoſe, whom it hath made happy. *Aug.*

The World is our priſon, and to live to the World is the life of death.

The delights of this World are like bubbles in the water, which are ſoon raiſed, and ſuddenly laid.

The World hateth contemplation, becauſe contemplation diſcovereth the treaſons and deceits of the World. *Eraſ.*

We may uſe the World; but if we delight in it, we break the love we ſhould bear to him that created it.

Man

Man hath neither perfect reſt nor joy in this World, neither poſſeſſeth he always his own deſire.

He that loveth the World, hath inceſſant travail; but he that hateth it, hath reſt.

The World hath ſo many ſundry changes in her vanity, that ſhe leadeth all men wandring in unſtedfaſtneſs.

He that ſeeketh pleaſures from the World, followeth a ſhadow, which when he thinketh he is ſureſt of, it vaniſheth away, and turneth to nothing. *Socrat.*

The World, the Fleſh, and the Devil, are three enemies that continually fight againſt us; and we have great need to defend us from them.

The vanities of this World bewitch the minds of many men.

God created this World a place of pleaſure and reward: Wherefore ſuch as ſuffer in adverſity ſhall in another World be recompenced with joy. *Hermes.*

He which delighteth in this World, muſt either lack what he deſireth, or elſe loſe what he hath won with great pain.

He that is enamoured of this World, is like one that entreth into the Sea; for if he eſcape perils, men will ſay he is fortunate; but if he periſh, they will ſay he is wilfully deceived.

He that fixeth his mind wholly upon the World, loſeth his ſoul; but he that deſireth the ſafety of his ſoul, little or nothing regardeth the World.

After the old Chaos was brought into form, the Poets feign that the World was divided into four Ages; the firſt was the Golden Age, the ſecond was the Silver Age, the third the Brazen Age, and the fourth the Iron Age: All which may be more largely read of in the firſt Book of *Ovid*'s *Metamorphoſis.*

The World in the four Ages thereof may be compared to the four ſeaſons of the Year; the firſt reſembling the Spring-time, the ſecond Summer, the third Autumn, and the fourth Winter. *Perdiccas.*

He that yieldeth himſelf to the World, ought to diſpoſe himſelf to three things which he cannot avoid: Firſt, to Poverty, for he ſhall never attain to the riches that he deſireth; Secondly, to ſuffer great pain

and trouble; Thirdly, too much buſineſs, without expedition. *Solon.*

Mundus regitur numine deorum, éſtque quaſi communis urbs, & civitas omnium. Cicero.

Mundus magnus homo, homo parvus mundus eſſe dicitur.

Of BEGINNING.

Defin. *Beginning is the firſt appearance of any thing; and there can be nothing without Beginning, but only that Almighty Power, which firſt created all things of nothing.*

EVil Beginnings have moſt commonly wretched endings.

In every thing the greateſt beauty is to make the Beginning plauſible and good.

It is better in the Beginning to prevent, than in the exigent to work revenge.

That thing never ſeemeth falſe, that doth begin with truth.

The Preface in the Beginning, makes the whole book the better to be conceived.

Nature is counted the Beginning of all things, Death the end. *Quintil.*

To begin in truth, and continue in goodneſs, is to get praiſe on earth, and glory in heaven.

The Beginning of ſuperſtition was the ſubtilty of Satan; the Beginning of true Religion the ſervice of God.

There is nothing wiſely begun, if the end be not providently thought upon.

Infants begin life with tears, continue it with travels, and end it with impatience.

A fooliſh Man beginneth many things, and endeth nothing.

The Beginning of things is in our own power; but the end thereof reſteth at God's diſpoſing. *Stob.*

Never attempt any wicked Beginning, in hope of a good ending.

The moſt glorious and mighty Beginner is God, who in the Beginning created the world of nothing.

Small faults not hindred in the Beginning, amount to mighty errors e're they be ended.

A work

A work well begun is half ended. *Plato.*

In all works the Beginning is the chiefeſt, and the end moſt hard to attain.

The Beginning, the mean, and the end, is a legacy which every one enjoyeth.

Sudden changes have no Beginning.

Nothing is more ancient than the firſt Beginning.

That which is between the Beginning and the end is ſhort. *Greg.*

The Fear of God, is the Beginning of Wiſdom. *Sirac.*

The Beginnings of all things are ſmall, but gather ſtrength in continuance.

The Beginning once known, with more eaſe the event is underſtood.

Begin nothing before thou firſt call for help of God: For God, whoſe power is in all things, giveth moſt proſperous furtherance and happy ſucceſs unto all ſuch acts, as we do begin in his Name.

Take good adviſement e'er thou begin any thing; but having once begun, be careful ſpeedily to diſpatch it.

He that preventeth an evil before it begin, hath more cauſe to rejoice than to repent.

Take good heed at the Beginning to what thou granteſt, for after one inconvenience another will follow.

Begin to end, and ending ſo begin,
As Entrance to good Life be End of Sin.

Principiis obſta: ſerò medicina paratur,
Cùm mala per longas invaluêre moras.

Principii nulla eſt origo, nam ex principiis oriuntur omnia, ipſum autem nulla ex re alia naſci poteſt.

Of ENDING.

Defin. *The End is that whereto all things are created by God, which is the Glory of his Name, and Salvation of his elect: Albeit the order which he obſerveth, the cauſe, reaſon and neceſſity of them are hid in his ſecret counſel, and cannot be comprehended by the ſenſe of Man.*

THE End of the world is a good man's meditation; for by thinking thereon, he preventeth ſin. *Baſil.*

The End of trouble bringeth joy, and the End of a good life everlaſting felicity.

What thing ſoever in this world hath a beginning, muſt certainly in this world have alſo an Ending.

The laſt day hath not the leaſt diſtreſs.

Felicity is the End and Aim of our worldly actions, which may in this life be deſcribed in ſhadows, but never truly attained but in heaven only.

Nothing is done, but it is done for ſome End. *Ariſt.*

The End of labour, is reſt; and the End of fooliſh love, repentance.

The End is not only the laſt, but the beſt of every thing. *Ariſt.*

The End of every thing is doubtful. *Ovid.*

The End of war is a juſt Judge. *Levit.*

As there is no End of the joys of the bleſſed, ſo there is no End of the torments of the wicked. *Greg.*

The End we hope for is ever leſs than our hopes.

What was doubtful in the Beginning, is made certain by the End thereof.

Seeing the event of things does not anſwer to our wills, we ought to apply our wills to the events of them. *Ariſt.*

The End of a diſſolute life, is moſt commonly a deſperate death. *Bion.*

Our life is given to uſe and poſſeſs, but the End is moſt uncertain and doubtful.

The End of ſorrow, is the beginning of joy.

At the End of the work, the cunning of the workman is made manifeſt.

Good reſpect to the End preſerveth both body and ſoul in ſafety.

Before any fact be by man committed, the End thereof is firſt in cogitation.

Many things ſeem good in the beginning, which prove bad in the End.

Exitus acta probat: careat ſucceſſibus opto,
Quiſquis ab eventu facta notanda putat.

Multa laudantur in principio, ſed qui ad finem perſeverat, beatus eſt.

Of

Of DAY or LIGHT.

Defin. *The word* Dies, *which ſignifieth a Day, is ſo called,* quod ſit divini operis. *It is God's fair creature, and the careful comfort of man, who by his word made the Light thereof, to beautify it to the world's end.*

THoſe Children which are born between the four and twenty hours of midnight, and midnight, with the *Romans* are ſaid to be born in one day.

Numa Pompilius, as he divided the year into months, ſo he divided the month into days, and called them *Feſtos, Profeſtos & Interciſos*; the firſt he dedicated to the gods, the next to men, for the diſpatching of their buſineſs; the laſt as common for their gods as men.

A day natural hath twenty four hours, a day artificial hath twelve hours.

The Day beginneth with the *Ægyptians* at Sun-ſetting, and with the *Perſians* at Sun-riſing.

The *Athenians* count all the time from the ſetting of the Sun, to the ſetting of the Sun again, but one Day.

The *Babylonians* count their Day from the Sun-riſing in the morning, till the Sun-riſing the next.

The *Umbrians*, an ancient people in *Italy*, account their Day from Noontide to Noontide the next Day following.

The wicked and evil-living man loveth darkneſs, and hateth the Light.

One Day taketh from us the credit that another hath given us; and the laſt muſt make reckoning of all the reſt paſt.

By daily experience we wax wiſer and wiſer.

He that refuſeth to amend his life to Day, may happen to be dead e'er to-morrow.

Let no Day be ſpent without ſome remembrance how thou haſt beſtowed thy time.

Veſpaſian thought that Day loſt, wherein he had not gotten a friend.

Of all numbers we cannot skill to number our Days: We can number our Sheep, our Oxen, and our Coin; but we think our Days are infinite, and therefore we cannot number them.

One

One Day the valiant brood
Of *Fabius* ſent to fight:
Thus ſent, one Day did ſee
Them nobly dead e'er Night.

The *Romans* called *Jupiter Dieſpiter*, which ſignifieth the Father of the Day, or Light.

Light is ſometimes taken for Day, and Darkneſs for Night.

No Day cometh to man, wherein he hath not ſome cauſe of ſorrow. *Quintil.*

The entrance of adoleſcency is the end of infancy, man's eſtate the death of youth, and the morrow-day's birth, the overthrow of this Day's pride.

Light is the Queen of the eyes. *Aug.*

God in the beginning made two great Lights, one for the Day, another for the Night.

Day is the image of life, night of death.

The pleaſure of the Day is the Sun, called of the Philoſophers, the golden Eye, and heart of Heaven.

The Light of Learning is the Day of the mind. *Aug.*

Every Day that paſſeth, is not to be thought as the laſt, but that it may be the laſt. *Senec.*

The Sun melteth wax, and hardneth clay.

Abbreviare dies poteris, producere nunquam:
Abbreviare tuum eſt, ſed prolongare Tonantis.
Optima quæque dies miſeris mortalibus ævi
Prima fugit, ſubeunt morbi triſtiſque ſenectus,
Et labor, & duræ rapit inclementia mortis.

Of NIGHT.

Defin. *Night or Darkneſs is the time of reſt and peace after labours, being commonly that part of the day natural, in which the Sun is hidden from us, ſhining to the Antipodes.*

THE longer the Night is in coming, the more it is deſired of the oppreſſed; yet no ſooner ſeen than wiſh'd to be departed.

Night is the benefit of nature, and made for man's reſt. *Livius.*

Suſpicions and fears are Night's companions.

Darkneſs is not evil, but in compariſon of the light. *Auguſt.*

Every

Every light hath his ſhadow, and every ſhadow of Night a ſucceeding morning.

The darkneſs of our vertues, and not of our eyes, is to be feared. *Aug.*

It is not Darkneſs, but abſence of the light, that maketh Night.

Darkneſs cannot be ſeen. *Aug.*

The breath we breathe in the morning, is often ſtopt and vaniſhed before Night.

Night followeth day, as a ſhadow followeth a body. *Ariſt.*

This our life is as it were Night.

Night is more comfortable to the miſerable, than the day.

Night, which is the nurſe of eaſe, is the mother of unquiet thoughts.

Night, which is all ſilence, hears all the complaints of the afflicted.

The deeds of the Night are ſoathſome to the day, neither hath light to do with Darkneſs.

Night is war's enemy, yet it is the only finder out of martial ſtratagems.

A dark Night, and a dead reſolution, beget cauſe of the day's lamentation.

Night is the cloak to cover ſin, and the armour of the unjuſt man. *Theophr.*

Night begets reſt, and reſt is the refreſhing of tired ſpirits.

Whatever is over-wearied by the day's exerciſe, is as it were new born by the Night's reſt and quiet. *Tully.*

Night and Sin hold affinity, and jointly aid each other.

It is impoſſible to wear out the day in travel, if ſome part of the Night be not ſpent in reſt.

Ut jugulent homines ſurgunt de nocte latrones;
Ut teipſum ſerves non expergiſceris? Horat.

Interiores tenebræ cæcitas mentis, exteriores infernus.

Of WICKEDNESS.

Defin. *Wickedneſs is any ſin, vice or evil, committed or imagined in the whole courſe of our lives, and the mean by which*

which we loſe God's favour, and expoſe our ſelves to the danger of hell-fire.

THE proſperity of evil men, is the calamity of the good.

When wicked men rejoice, it is a ſign of ſome tempeſt approaching.

It is the corruption of the good, to keep company with the evil.

Rejoice as often as thou art deſpiſed of evil men, and perſuade thy ſelf, that their Opinion of thee is moſt perfect praiſe.

Ill men are more haſty, than good men are forward in proſecuting their purpoſe.

He that worketh Wickedneſs by another, is guilty himſelf of the fact committed. *Bias.*

It is better to deſtroy the Wickedneſs it ſelf, than the wicked man.

Unexperienced evils do hurt moſt.

Philip, King of *Macedon*, aſſembled together the moſt wicked perſons, and fartheſt from correction of all his ſubjects, and put them into a Town, which he built of purpoſe, calling it *Poneropolis*, the City of wicked perſons.

Continuance in evil, doth in it ſelf increaſe evil. *S. P. S.*

A wicked life is the death of the ſoul. *Chryſ.*

Who can be more unfortunate than he which of neceſſity will needs be evil.

Whoſoever he be that ſpareth to puniſh the wicked, doth thereby much harm to the good. *Anachar.*

It is a praiſe to the godly, to be diſpraiſed of the wicked; and it is likewiſe a diſpraiſe to be praiſed of them.

Sin blindeth the eyes of the wicked, but puniſhment opens them. *Greg.*

The wicked man is daily drawn to puniſhment, and is ignorant thereof.

The mind of an ill-diſpoſed perſon, is more unſtable, than the ſuperficies of the water.

When wicked men be in the midſt of all their jollity, then ſome misfortune comes knocking at the door.

When the evil man would ſeem to be good, then is he worſt of all.

He is evil that doth willingly aſſociate himſelf with wicked men.

Wicked men ought, as much as may be, to be avoided.

Vertue is health, but vice is ſickneſs. *Plato.*

The wicked man attempteth things impoſſible. *Ariſt.*

The wicked man is ever in fear. *Plato.*

He wrongeth the good, that ſpareth the wicked.

A good Sentence proceeding from a wicked man's mouth, loſeth its grace.

The progeny of the wicked, although it be not wholly infected, yet it will ſavour ſomething of the father's filthineſs.

As vertue is a garment of honour, ſo wickedneſs is a robe of ſhame.

Curſed is that man that knoweth not to be a man, but by his wickedneſs is far otherwiſe than he ſhould be.

He that intendeth not to do good, ſhould refrain from doing evil: But it is counted evil if we refrain to do good.

Purify thine own wickedneſs, then prate of others ſins.

The wicked man, in a monſtrous kind of pride, never heard of before, glorieth and boaſteth of his evil deeds.

When a man doth ſubject himſelf to the wicked affections of his own mind, he doth weaken and cut in ſunder the ſtrings of underſtanding. *Cicero.*

Wicked counſel is moſt hurtful to the giver.

In good things nothing is either wanting or ſuperfluous; which made the *Pythagoreans* ſay, that wickedneſs could not be comprehended, but godlineſs might.

The ways to Wickedneſs are many, plain and common; but to goodneſs are not many, but one; and that ſame is hard to find, becauſe it is but little trodden.

Non ob ea ſolum incommoda quæ eveniunt improbis, fugienda eſt improbitas: ſed multo etiam magis, quod cujus

in

in animo verſatur, nunquam ſinet eum reſpirare, nunquam requieſcere.

Si impietas improbè molita quippiam eſt, quamvis occultè fecerit, nunquam tamen confidat id fore ſemper occultum: plerumque enim improborum facta primò ſuſpicio inſequitur, deinde ſermo atque fama, tum accuſatorum judex; multi etiam ſe judicant. Cicero.

Of INFAMY.

Defin. *Infamy is the livery of bad deſerts in this world, and that which for our malignities and evil doing ſtaineth our names and our ſucceſſions with a perpetual diſgrace, through the report of our miſdeeds and unjuſt attempts.*

SHame and diſhonour are the two greateſt preventers of miſhap.

Infamy galleth unto death, and liveth after death.

Infamy and Shame are inſeparable ſequels of Adultery.

That man is very wicked and unhappy, whoſe life the people lament, and at whoſe death they rejoice. *Solon.*

There is no greater Infamy, than to be laviſh in promiſe, and ſlack in performance.

Begging is a ſhameful courſe, and to ſteal is a great blot of diſhonour.

He that hath born ſail in the tempeſt of ſhame, may ever after make a ſport of the ſhipwreck of his good name.

Infamy is ſo deep a colour, that it will hardly be waſhed off with oblivion.

Such as ſeek to climb by private ſin, ſhall fall with open ſhame.

They that covet to ſwim in vice, ſhall ſink in vanity. *Crates.*

Greater is the ſhame to be accounted an Harlot, than the praiſe to be eſteemed amiable.

The Infamy of man is immortal. *Plato.*

It were great Infamy to the Perſon, and no ſmall offence to the Commonwealth, to behold a man baſely toiling, that deſerveth to govern; and to ſee him govern, that deſerveth to go to plough.

Shame is the end of treachery, and diſhonour ever fore-runs repentance.

What

What is once ſpotted with Infamy, can hardly be worn out with time. *Aurel.*

When the bow-ſtring is broken, it is hard to hit the white: And when a man's credit is called in queſtion, perſuaſions can little prevail.

An honourable man ſhall never die, and an infamous man deſerveth not to live.

The infamous man is wholly miſerable: For good men will not believe him, bad will not obey him; no man accompany him, and few befriend him.

As beauty adorneth wealth, maintaineth honour and countenance; ſo infamy woundeth all.

The occaſions and greatneſs of Infamy, are better untried than known.

The tongue is the readieſt inſtrument of detraction and ſlander.

Every inferior doth account that thing infamous, wherein he ſeeth his ſuperior offend.

It is Infamy to ſeek praiſe by counterfeit vertue.

It is Infamy to diſpraiſe him that deſerveth well, becauſe he is poor, and to commend the unworthy becauſe he is rich.

He that by Infamy ſlandereth his friend, is moſt monſtrous.

To be praiſed of wicked men is as great Infamy, as to be praiſed for wicked doings.

Pride is the cauſe of hatred, and ſloth of Infamy.

The life of a noted infamous man is death.

Cicero inveighing againſt *Catiline*, ſaith, Thy naughty and infamous life hath ſo obſcured the glory of thy predeceſſors, that although they have been famous, yet by thee they will come to oblivion.

If a man's good name be not polluted, although he have nothing elſe, yet it ſtands him in more ſtead than the poſſeſſion of very great riches.

Emori præſtat per virtutem, quàm per dedecus vivere. Cicero.

Quis honorem, quis gloriam, quis laudem, quis ullum decus tam unquam expetit, quam ignominiam, infamiam, contumelias, dedecus fugit? Cicero.

Of DISHONESTY.

Defin. *Diſhoneſty is an act which engendereth its own torment: For from the very inſtant wherein it is committed, and with the continual remembrance thereof, it filleth the ſoul of the malefactor with ſhame and confuſion.*

HE that is diſpoſed to miſchiefs, will never want occaſions.

Diſhoneſty ruinates both fame and fortune.

Shame is the handmaid to diſhoneſt attempts. *Crates.*

The inſatiate appetite of gluttony doth obſcure the inferior vertues of the mind.

He that fears not the halter, will hardly become true; and they that care not for ſuſpects, are ſeldom honeſt.

It is diſhoneſt victory that is gotten by the ſpoil of a man's own Country. *Cicero.*

There never riſeth contention in a Commonwealth, but by ſuch men as would live without all honeſt order.

The evil inclination of men may for a time be diſſembled; but being once at liberty, they cannot cloak it.

Many times the wicked bear envy unto the good, not becauſe the vertuous ſuffer them to do well, but for that they will not conſent with them to do evil.

Many be ſo malicious and perverſe, that they take more delight to do evil to others, than to receive a benefit unto themſelves.

If he be evil that giveth evil counſel, more evil is he that executeth the ſame.

Nothing is profitable which is diſhoneſt. *Tully.*

Then miſchief is at the full ripeneſs, when as diſhoneſt things be not only delightful in hearing, but alſo moſt pleaſant in practice: And there is no remedy to be hoped for, where common vices are accounted vertues.

A man given to Diſhoneſty, can neither be friend to himſelf, nor truſty to another.

The overthrow of a Commonwealth is the Diſhoneſty of the Rulers.

Diſhoneſty is the pillager of the ſoul, which ſpoileth

eth men of their ornaments and heavenly apparel.

All things are tolerable, ſave thoſe things which are diſhoneſt.

Caliſte, the harlot, ſaid ſhe excelled *Socrates*, becauſe when ſhe was diſpoſed, ſhe could draw his Auditors from him. No marvel, ſaith he, for thou allureſt them to Diſhoneſty, to which the way is ready; but I exhort them to vertue, whoſe way is hard to find.

Honeſty is joined with miſery, Diſhoneſty with all kind of worldly felicity: But the miſery which we ſuffer for Honeſty, ſhall be turned to everlaſting comfort; and the felicity gotten by Diſhoneſty ſhall be changed into perpetual torment.

——— *Sæpe Dieſpiter*
Neglectus inceſto addidit integrum,
Raro antecedentem ſceleſtum
Deſeruit pede pœna claudo. Horace.
Diſce bonas artes, moneo, Romana juventus.
Sit procul omne nefas: ut ameris, amabilis eſto.

Of VICES in General.

Defin. *Vice is an inequality and jarring of manners, proceeding from man's natural inclination to pleaſures and naughty deſires.*

A Man ſeldom repenteth his ſilence, but he is often ſorrowful for his haſty ſpeeches.

He that is rooted in ſin, will hardly be by good counſel reformed.

He that doubts of God, with *Protagoras*, and he that denieth God, with *Diagoras*; are both to be had in Abomination for their infidelity.

Conſent and ſin, are both of one kind.

Vice is the habitude of ſin, but ſin is the act of that habitude.

He that pampers his fleſh, doth nouriſh many worms. *Demonax.*

Exceſſive ſleep is found the body's foe.

Luſt bringeth ſhort life, prodigality wretched life, and perſeverance in ſin, eternal damnation.

As by nature ſome men are more inclined to ſickneſs than other ſome; ſo one man's mind is more prone than another's to unrighteouſneſs.

The

The ſickneſs of old age is avarice, the error of youth inconſtancy. *Theop.*

A moſt horrible and damnable offence that is to be judged, whoſe revenge belongeth unto God. *Aug.*

Craft putteth on it the habit of policy, malice the ſhape of courage, raſhneſs the title of valour, lewdneſs the image of pleaſure: Thus diſſembled Vices ſeem great Vertues.

Where Elders are diſſolute and paſt gravity, there the younger ſort are ſhameleſs and paſt grace.

Every vice fighteth againſt nature.

Vice ruleth, where Gold reigneth. *Greg.*

We ought not to hate the man, but his Vices. *Aug.*

There are more Vices than vertues. *Greg.*

Riches gotten with craft, are commonly loſt with ſhame.

Folly in youth, and negligence in age, breed at length woe to both; The one ending in ſorrowful grief, the other in lamentable miſery.

Where youth is void of exerciſe, there age is void of honeſty.

Flattery, and ſoothing great men in their humours, getteth more coin, than true ſpeeches can get credit. *Bias.*

Fair faces have gotten foul Vices, ſtraight perſonages crooked manners, and good complexions bad conditions.

A merry mind doth commonly ſhew a gentle nature, where a ſour countenance is a manifeſt ſign of a froward diſpoſition.

Sobriety without ſullenneſs is commendable, and mirth with modeſty delectable.

Every vice hath a cloak, and creepeth in under the name of virtue.

We ought to have an eſpecial care leſt thoſe vices deceive us which bear a ſhew of virtue.

Craft oft-times accompanieth policy, too much Auſterity Temperance, Pride a reſolute mind, Prodigality Liberality, Temerity Fortitude, and Superſtition Religion.

What nation doth not love gentleneſs, thankfulneſs, and other commendable parts in a man? Contrarily who

who doth not hate a proud, diſdainful, unhoneſt and unthankful perſon?

Cùm fateamur ſatis magnam vim eſſe in vitiis ad miſeram vitam, fatendum eſt etiam eandem vim in virtute eſſe ad beatam vitam; contrariorum enim contraria ſunt conſequentia

Qui voluptatibus ducuntur, & vitiorum illecebris & cupiditatum lenociniis ſe dederunt, miſſos faciant honores, nec attingant rempublicam; patiantur viros fortes labore, ſe otio ſuo perfrui.

OF INGRATITUDE.

Defin. *Ingratitude is that which maketh men impudent, ſo that they dare join together to hurt thoſe which have been their beſt friend, and them to whom they are bound both by blood, nature, and benefits.*

INgratitude challengeth revenge by cuſtom, and is a vice moſt hateful before God and man.

Ingratitude for great benefits maketh a man to deſpair of recompence, and of faithful friends cauſeth them to become mortal foes.

Impudency is the companion of that monſter Ingratitude. *Stobæus.*

He is unthankful that being pardoned ſinneth again.

There can be no greater injury offered to a free mind and a baſhful face, than to be called unthankful; ſith ſuch reproaches ſink moſt deeply into the reputation of Honour.

Ingratitude ſpringeth either from covetouſneſs or ſuſpect. *Theophraſt.*

It is a ſhameful and unthankful part always to crave, and never to give. *Marc.*

Princes rewarding nothing, purchaſe nothing; and deſert being neglected, courage will be unwilling to attempt.

Benefits well beſtowed eſtabliſh a Kingdom; but ſervice unrewarded weakneth it. *Archim.*

The nature of man is ambitious, unthankful, ſuſpectful, not knowing rightly how to uſe his friends, or with what regard to recompence his well-wiſhers for their benefits beſtowed.

It

It is better to be born fooliſh, than to underſtand how to be unthankful.

Ingratitude loſeth all things in himſelf, in forgetting all duties to his friend.

To do good to an unthankful body, is to ſow corn on the ſand.

Two contraries give light one to the other; and ingratitude and thankfulneſs are beſt diſcern'd one by the other.

There is no affection among men ſo firmly placed, but through unthankful dealing it may be changed to hatred. *Bias.*

There cannot be a greater occaſion of hatred, than to repay good turns with unthankful dealing.

An ungrateful Commonwealth, which hath baniſhed men of true deſert, finding its hinderance by their abſence, too late repenteth. *Lactantius.*

Nothing waxeth ſooner old than a good turn or benefit. *Diog.*

An unthankful man is compared to a veſſel bored full of holes. *Lucianus.*

Old kindneſs ſleepeth, and all Men are unthankful. *Pindarus.*

The ungrateful man through his impudency is driven to all villany and miſchief, and maketh himſelf a ſlave. *Xenophon.*

Plato called *Ariſtotle* a Mule, for his ingratitude. *Ælianus.*

The unthankful man hath ever been accounted a more dangerous buyer than the debtor. *Cognat.*

The ungrateful man is of worſe condition than the Serpent, which hath venom to annoy others, but not it ſelf.

It is better never to receive a benefit, than to be unthankful for it.

Thankfulneſs doth conſiſt in Truth and Juſtice: Truth doth acknowledge what is received, and Juſtice doth render one good turn for another. *Stobæus.*

He is unthankful with whom a benefit periſheth; he is more ungrateful which will forget the ſame; but he is moſt ungrateful that rendreth evil for the good he hath received. *Bias.*

He which receiveth a benefit ſhould not only remember, but requite the ſame liberally and fruitfully; according to the nature of the earth, which rendreth more fruit than it receiveth ſeed. *Quint.*

The *Egyptians* of all vices moſt abhorred Ingratitude, in which (as *Tully* ſaith) all wickedneſs is contained.

If we be naturally inclined to do good to them of whom we conceive good hope, how much more are we bound to thoſe at whoſe hands we have already received a good turn? *Seneca.*

Thou canſt not call a man by a worſe name, than to ſay he is an unthankful perſon.

Plutarch interpreteth *Pythagoras*'s Symbol, of not receiving of ſwallows, thus, that a man ought to ſhun unthankful people.

Xenophon, among the praiſes which he gave unto *Ageſilaus*, reputeth it a part of injuſtice, not only not to acknowledge a good turn, but alſo if more be not rendred than hath been received.

Whoever receiveth a benefit, ſelleth his own liberty, as who would ſay that he made himſelf ſubject to render the like.

The laws of *Athens*, *Perſia* and *Macedonia*, condemned the unthankful perſon to death.

Lycurgus eſteemed it a moſt monſtrous ingratitude, not to acknowledge a benefit.

In the old time Liberties and Franchiſes for ingratitude were revoked.

An ungrateful perſon cannot be of a noble mind, nor yet juſt. *Socrat.*

A man ought to remember himſelf how often he hath received courteſy and pleaſure.

Every gentle nature quickly pardoneth all injuries, except ingratitude, which it hardly forgetteth.

Ingratitude was the cauſe of the ſin and death of man.

No man's life is void of ingratitude.

The life of the ignorant is unthankful, wavering and unſtay'd in things preſent, through the deſire of things to come. *Seneca.*

Impudence and ingratitude are companions.

All human things grow old and come to the end of

of their time, except ingratitude: for the greater the increaſe of mortal men is, the more doth ingratitude augment. *Plat.*

We ſhall avoid this ſhameful vice of ingratitude, if we eſteem the benefit which we receive of another greater than it is, and contrarywiſe repute that leſs than it is which we give.

The unworthier he is that receiveth the benefit, the more he is to be commended from whom it cometh.

Eſt aliqua ingrato meritum exprobrare voluptas.

Ingratus, qui beneficium accepiſſe ſe negat quod accepit; ingratus, qui id diſſimulat; rurſum ingratus, qui non reddit: at omnium ingratiſſimus eſt qui oblitus eſt.

Of PRIDE.

Defin. *Pride is an unreaſonable deſire to enjoy Honours, Eſtates and great Places; it is a vice of exceſs, and contrary to all Modeſty, which is a part of Temperance.*

HE that bruiſeth the Olive-tree with hard iron, fretteth out no oil, but water: and he that pricketh a proud heart with perſuaſion, draweth out only hate and envy.

It is impoſſible that to a man of much pride fortune ſhould be long friendly.

It chanceth oftentimes to proud men, that in their greateſt jollity, and when they think their honour ſpun and woven, then their eſtate with the web of their life in one moment is ſuddenly broken.

Ambitious men can never be good Counſellers to Princes.

The deſire of having more is a vice common to Princes and great Lords, by reaſon of ambition and deſire to rule, bringing forth in them oftentimes an unſatiable cruelty and beaſtly nature.

Pride is the cauſe of the corruption and tranſgreſſion of man's nature.

Pride cauſeth that work to become wicked, which of it ſelf is good: ſo that humble ſubmiſſion is better than the proud boaſting of our needs; which cauſeth a proud man oftentimes to fall into more deteſtable vices than he was in before. *Plut.*

It

It is natural to proud Men to delight themſelves in, and to ſet their whole minds upon vain deſires.

Men that have their thoughts high, and their eſtates low, live always a penſive and diſcontented life.

Pride ſhould of young men be carefully avoided, of old men utterly diſdained, and of all men ſuſpected and feared. *Soc.*

Pride hath two ſteps, the loweſt blood, and the higheſt envy.

Pride eateth gold, and drinketh blood, and climbeth ſo high by other men's heads, that ſhe breaketh her own neck.

It is better to live in low contempt, than in high infamy; and more precious is want with honeſty, than wealth with diſcredit.

Aſpiring Pride is like a vapour, which aſcendeth high, and preſently vaniſheth away in ſmoak. *Plut.*

A proud heart in a beggar is like a great fire in a ſmall cottage, which not only warmeth the houſe, but burneth all that is in it.

The ſpring of pride is lying, as truth is of humility. *Phil.*

Men that bear great ſhapes and large ſhadows, and have not good nor honeſt minds, are like the pourtraiture of *Hercules* drawn upon the ſands.

The more beauty the more pride, and the more pride the more preciſeneſs.

Ambition is the ground of all evils.

Pride is a Serpent which ſlily inſinuateth her ſelf into the minds of men.

Exalt one of baſe ſtock to high degree, and no man living will ſooner prove proud than he.

An ambitious body will go far out of the right way, to attain to the height which his heart deſireth. *S. P. S.*

Pride is the mother of Superſtition.

The proud man, ſeeking to repreſs another man, inſtead of ſuperiority attaineth indignity.

The proud man is forſaken of God; being forſaken, he groweth reſolute in impiety, and after purchaſeth a juſt puniſhment for his preſuming ſin. *Plato.*

A proud man is compared to a ſhip without a Pilot,

lot, toſſed up and down upon the Seas by Winds and Tempeſts. *Aug.*

The Son of *Ageſilaus* wrote unto King *Philip*, who much gloried in ſome of his victories, that if he meaſured his ſhadow, he ſhould find it no greater after his victories than it was before.

King *Lewis* the Eleventh was wont to ſay, when Pride was in the Saddle, Miſchief and Shame was on the Crupper.

Pride, Envy, and Impatience, are the three capital enemies of man's conſtancy. *Aug.*

Pride is always accompanied with Folly, Audacity, Raſhneſs, and Impudency, and with Solitarineſs; as if one would ſay, that the proud man is abandoned of all the world, ever attributing to himſelf that which is not, having much more bragging than matter of worth. *Plato.*

Pride did firſt ſpring from too much abundance of wealth. *Antiſt.*

Chryſippus, to raiſe an opinion of knowledge to himſelf, would ſet forth thoſe books in his own name, (a fault common in our age) which were wholly written by other men.

The proud boaſting man doth feign things to be which indeed are not, or maketh them appear greater than they are. *Ar.*

Pride is the mother of Envy, which if one be once able to ſuppreſs, the daughter will be ſoon ſuppreſſed. *Aug.*

Husbandmen think better of thoſe ears of corn which bow down and wax crooked, than thoſe which grow ſtrait; becauſe they ſuppoſe to find more ſtore of grain in them than in the other.

Socrates, when he ſaw that *Alcibiades* waxed proud, becauſe of his great poſſeſſions, ſhewed him the Map of all the World, and asked him whether he knew which were his Lands in the Territory of *Athens*: who anſwering, They were not deſcribed there: How is it then (quoth he) that thou braggeſt of that which is no part of the World?

It is the property of proud men to delight in their own fooliſh inventions.

He

He that knoweth himſelf beſt, eſteemeth himſelf leaſt. *Plato.*

The glory of the proud man is ſooneſt turned to infamy. *Saluſt.*

The beſt way to be even with a proud man, is to take no notice of him.

The proud man thinketh no man can be humble. *Chryſoſt.*

Antiochus had that admiration of himſelf, that he thought he was able to ſail on the earth, and go on the Seas.

Pompey could abide no equal, and *Cæſar* could ſuffer no ſuperior.

It is a hard matter for a rich man not to be proud.

If a proud rich man can ſcarcely be endured, who can away with a poor man that is proud?

The proud man reſembleth the Fiſherman in *Theocritus*, who ſatisfied his hunger with dreams of Gold.

Proud, unquiet and moving ſpirits never content themſelves in their vocations. *Perdic.*

Themiſtocles told the *Athenians*, that unleſs they baniſhed him and *Ariſtides*, they could never be quiet.

Perdita tunc orbi nocuerunt ſecula, poſtquam
Ambitus & luxus & opum metuenda facultas
Tranſverſo mentem dubiam torrente tulerunt.

In rebus proſperis, & ad voluntatem noſtram fluentibus, ſuperbia magnopere eſt fugienda: nam ut adverſas res, ſic ſecundas, immoderatè ferre, levitatis eſt. Cicero.

Of PRODIGALITY.

Defin. *Prodigality is the exceſs of Liberality, which coming to extremity proves moſt vicious, waſting vertues faſter than ſubſtance, and ſubſtance faſter than any vertue can get it.*

PRodigality without care waſteth that which diligent labour hath purchaſed.

Prodigality is called the fire of the mind, which is ſo impatient in heat, that it ceaſeth not, while any matter combuſtible is preſent, to burn neceſſary things into duſt and cinders. *Pliny.*

Where Prodigality and Covetouſneſs are, there all kind of vices reign with all licence in that ſoul. *Theop.*

Prodigality ſtirreth up evil wars and ſeditious injuries, to the end that her humour may be fed; fiſhing in all troubled water, that ſhe may have wherewith to maintain her prodigal expences.

Exceſs of apparel is an argument of the inconſtancy of the ſoul, and rather whetteth the eyes of the beholders to wicked deſires, than to any honeſt thoughts. *Eraſmus.*

Deck not thy ſelf with curious wrought Tapeſtry, and fair painted Pictures, but with Temperance and Honeſty. *Epict.*

Poverty followeth ſuperfluous expence.

Prodigality maketh youth a tyrant in his own eſtate, a deſtroyer of his own wealth, and a corroſive to his own friends.

To ſpend much without getting, to lay out all without reckoning, and to give all without conſidering, are the chiefeſt effects of a prodigal mind.

He that giveth beyond his power is prodigal; he that giveth in meaſure is liberal; he that giveth nothing at all is a niggard.

Prodigality is a ſpecial ſign of incontinency. *Marc. Aurel.*

He that is ſuperſtitious in his diet, ſumptuous in apparel, and laviſh of his Tongue, is a Cook's hope, a Taylor's thrift, and the Son of repentance.

The end of much expence is great grief.

Straton Sidonius could in no wiſe abide that any one ſhould go beyond him in prodigal expences; whereupon aroſe a great contention betwixt *Nicocles Cyprius*, and him, whilſt the one did what he could to exceed the other. *Theop.*

Who ſpends before he thrives, will beg before he thinks.

Riches laviſhly ſpent breed grief to our heart, ſorrow to our friends, and miſery to our heirs.

A proud eye, an open Purſe, a light Wife, breed miſchief to the firſt, miſery to the ſecond, and horns to the third.

What is gotten with care, ought to be kept with wiſdom.

Prodigality is a diſſolution, or too much looſing of vertue. *Zeno.*

An

An unthrift is known by four things; by the Company he keepeth, by the Taverns he haunteth, by the Harlots he cheriſheth, and the expence he uſeth.

As exceſs in meats breeds ſurfeit, in drink drunkenneſs, in diſcourſe ignorance: ſo in gifts exceſs produceth prodigality.

It is better, to be hated for having much, than to be pitied for ſpending all. *Bias.*

Prodigality conſiſteth not in the quantity of what is given, but in the habit and faſhion of the giver.

He is truly prodigal which giveth beyond his ability, and where his gifts are needleſs.

It is not poſſible for a prodigal mind to be without envy. *Curtius.*

Prodigal laviſhing and palpable ſenſuality brought *Pericles*, *Callias* the ſon of *Hipponicus*, and *Nicias*, not only to neceſſity, but to extreme poverty; and when all their money was ſpent, they drinking a poiſoned potion one to another, died all three.

Prodigality is born a Wonder, and dies a Beggar. *Menas.*

No kind admonition of friends, nor fear of poverty, can make a prodigal man become thrifty.

Prodigality in youth is like the ruſt in Iron, which never leaveth fretting it till it be wholly conſumed.

Fire conſumeth fewel without maintenance; and prodigality ſoon emptieth a weak purſe, without it be ſupplied.

The prodigal-minded man neither obſerveth time, nor maketh end of riot, until both himſelf and his patrimony be conſumed.

A prodigal humour is hardly purged, becauſe the nouriſhments are many and ſweet.

The prodigal-minded man, to ſpend luſtily, and to fare daintily, ſo he have it, he cares not how he gets it; and ſo he ſpends it, he cares neither on whom, nor in what ſort he conſumes it.

——— *O prodiga rerum*
Luxuries, nunquam parvo contenta paratu,
De quæſitorum terrâ pelagóque ciborum
Ambitioſa fames, & lautæ gloria menſæ!
Diſcite quàm parvo liceat producere vitam,
Et quantum natura petat ———

Of GAMING.

Defin. *Gaming is a ſtealing away of time, abuſing our underſtanding in vain things without any profit.*

CHilo being ſent from *Lacedæmon* to *Corinth* in Embaſſage, to intreat a peace between them, and finding the Noblemen playing at Dice, returned back again without delivering his Meſſage; ſaying, He would not ſtain the glory of the *Spartans* with ſo great ignominy, as to join them in ſociety with Dice-players.

Players at Dice, by the council of *Conſtantinople* under *Juſtinian*, were puniſhed with excommunications.

Alphonſus, ſon of *Ferdinando*, King of *Spain*, ſtreightly commanded that no Knight ſhould preſume to play at Dice or Cards for any money, or give his conſent to any ſuch play in his houſe, upon pain of forfeiting his wages for one whole month, and himſelf to be forbidden another month and an half from entring into the King's Palace.

It is a very hard matter, to follow ordinarily the deceitful practices of cozening skill, or skilful cozenage, without the diſcredit of a man's good name by the mark of reproach, or badge of open infamy.

The fame or good name of a man is no ſooner in queſtion, than when he is known to be a common Gameſter.

It is no freedom to be licentious, nor liberty to live idly.

Such game is to be abhorred wherein wit ſleepeth, and idleneſs with covetouſneſs is only learned.

The gain which ariſeth to any party in play ſhould be beſtowed upon the poor, to the end that both the Gameſters, as well the winner as the loſer, might be equally puniſhed. *Aug.*

Aurelius Alexander, Emperor of *Rome*, made a Law, that if any man was found playing at the Dice, he ſhould be taken for frantick, or as a fool natural, which wanteth wit and diſcretion to govern himſelf.

The ſame Emperor likewiſe, after the promulgation of the foreſaid Law, counted Dice-players no better than Thieves and Extortioners.

Gaming at Cards and Dice is a certain kind of ſmooth, deceitful and ſlight theft, whereby many are ſpoiled of all they have.

Who would not think him a light man, of ſmall credit, that is a Dice-player or Gameſter?

How much cunninger a man is in Gaming and Dice-playing, ſo much the more is he corrupted in life and manners.

Juſtinian made a Law, that none privately or publickly ſhould play at Dice or Cards.

Old men's Gaming is a privilege for young mens.

The Devil was the firſt inventer of Dice and Gaming.

Dicing Comedians bring often tragical ends.

Plato ſeeming to commend Table-play, compareth it to the life of man: As an evil chance may be holpen by cunning play, ſo may a bad nature be made better by good education.

Cicero in the Senate-houſe put *Antonius* to ſilence, by ſaying he was a Dicer.

Dicing neither beſeemeth the gravity of a Magiſtrate, nor the honour of a Gentleman; for that the gain is loaded with diſhoneſt practices, and the loſs with unquiet paſſions.

As a dead Carcaſs in an open field is a prey for many kinds of Vermin; ſo a plain-minded man is an aſſured prey for all ſorts of ſhifters.

In *Turkey* he is noted of great infamy that is found playing for money; and grievous pains are appointed for puniſhment, if he return to it again.

The *Lydians* were the firſt inventers of Gaming, when their Country was brought into great neceſſity for want of victuals, to the end that by playing they might find ſome means to reſiſt and ſuſtain hunger the better.

Horace avoucheth in his time, that Dice-playing was forbidden by their Law.

Lewis the Eighth, King of *France*, made a Law, that all Sports ſhould be baniſhed his Realm except ſhooting.

Cyrus, to puniſh them of *Sardis*, commanded them to paſs away their time in Playing and Banqueting,

thereby to render them leſs men, and keep them from Rebellion.

Ars aleatoria, dum aliena concupiſcentiâ ſuâ profundit, patrimonii nullam reverentiam tenet.

Eſt ars mendaciorum, perjuriorum, furtorum, litium, injuriarum, homicidiorumque mater; eſt verè malorum dæmonum inventum, quæ, exciſo Aſiæ regno, inter everſæ urbis manubias varia ſub ſpecie migravit ad Græcos.

Of COVETOUSNESS.

Defin. *Covetouſneſs is a vice of the ſoul, whereby a man deſireth to have from all parts without reaſon, and unjuſtly with-holdeth that which rightly belongeth unto another body: It is alſo a ſparing and niggardlineſs in giving, but open-handedneſs to receive whatſoever is brought, without conſcience, or any regard whether it be well or ill attained.*

THE property of a covetous man is, to live like a beggar all the days of his life, and to be found rich in money at the hour of his death. *Archim.*

Gain gotten with an ill name is great loſs.

Covetous men little regard to ſhorten their lives, ſo they may augment their riches.

Treaſures hoarded up by the covetous, are moſt commonly waſted by the prodigal perſon.

He that coveteth riches is hardly capable of good inſtruction. *Plotin.*

It is a hard matter for a man to bridle his deſire; but he that addeth riches thereunto is mad.

Covetouſneſs is a vice of the ſoul, whereby a man deſireth to have from all parties without reaſon, and unjuſtly with-holdeth that which belongeth to another. *Ariſt.*

Covetouſneſs is ſparing in giving, but exceſſive in receiving.

Covetouſneſs is a blind deſire of good. *Luc.*

Unto a covetous man the obtaining of that he would have, is always the beginning of the deſire of having more.

Covetous men ſcrape together like mighty men, and ſpend like baſe, mechanical, and handy-craftsmen.

Covetous men are compared to Rats and Mice that are

are in golden mines, which eat the golden Oar, and yet nothing can be gotten from them but after their death.

Gold is called the bait of ſin, the ſnare of ſouls, and the hook of death; which being aptly applied, may be compared to a fire, whereof a little is good to warm one, but too much will burn one altogether.

It is better to be the ſheep, than the ſon of a covetous man. *Diog.*

Pertinax being advanced to the degree of Emperor, did not forget his niggardlineſs, but parted Lettice and Artichokes into two, that the one half might be for his Dinner, and the other for his Supper.

Dionyſius the elder, being advertiſed of one that had hidden great ſtore of money, commanded him upon pain of death to bring it to him; which he did, although not all, but with the remainder dwelt in another place, and beſtowed it upon an Inheritance. When *Dionyſius* heard thereof, he ſent him that which he took from him, ſaying, Now thou knoweſt how to uſe riches, take that I had from thee.

The Chariot of Covetouſneſs is carried upon four wheels of Vices; Churliſhneſs, Faint-courage, Contempt of God, and Forgetfulneſs of death: drawn by two Horſes, called Greedy to catch, and Hold faſt: the Carter that driveth it is Deſire to have, having a Whip called Loath to forego.

A covetous man is good to no man, and worſt friend to himſelf.

A covetous man wanteth as well that which he hath, as that which he hath not.

He that coveteth much, wanteth much.

There is a greater ſorrow in loſing riches, than pleaſure in getting them. *Pub.*

Covetouſneſs is the root of all evil, from whence do proceed, as from a fountain of miſhap, the ruin of Commonweals, the ſubverſion of Eſtates, the wreck of Societies, the ſtain of Conſcience, the breach of Amity, the confuſion of the Mind, Injuſtice, Bribery, Slaughter, Treaſons, and a million of other miſchievous enormities. *Aurel.*

All vices have their taſte, ſave only Covetouſneſs.

The gain of Gold, maketh many a man to loſe his ſoul.

A covetous man paſſeth great travails in gathering riches, more danger in keeping them, much law in defending them, and great torment in departing from them.

Covetouſneſs is the mother of Poverty.

The excuſe of the covetous man is, that he gathereth for his Children. *Apollonius.*

The covetous-minded man, in ſeeking after riches, purchaſeth carefulneſs for himſelf, envy from his neighbours, a prey for thieves, peril for his Perſon, damnation for his ſoul, curſes for his children, and law for his heirs.

A covetous rich man, in making his Teſtament, hath more trouble to pleaſe all, than himſelf took pleaſure to get and poſſeſs all.

A covetous man's purſe is never full.

We fear all things like mortal men, but we deſire all things as if we were immortal. *Sen.*

Covetouſneſs in an old man is moſt monſtrous: For what can be more fooliſh, than to provide more money and victuals when he is at his journey's end?

Covetouſneſs is a diſeaſe which ſpreadeth through all the veins, is rooted in the bowels, and being inveterate cannot be moved. *Tully.*

To fly from Covetouſneſs, is to gain a Kingdom.

Gold guides the Globe of the Earth, and Covetouſneſs runs round about the World.

Moſt covetous is he, which is careful to get, deſirous to keep, and unwilling to forego.

By liberality men's vices are covered, by Covetouſneſs laid open to the world. *Aug.*

A covetous man's eye is never ſatisfied, nor his deſire of gain at any time ſufficed.

The Glutton's mind is of his belly, the Lecher's of his luſt, and the covetous man's of his gold. *Ber.*

The covetous man is always poor. *Aurel.*

Ardua res hæc eſt, opibus non tradere mores,
Et cùm tot Cræſos *viceris, eſſe* Numam.
Usque adeò ſolus ferrum mortemque timere
Auri neſcit amor: pereunt diſcrimine nullo

Amiſſa

Amiſſæ leges, ſed pars viliſſima rerum,
Certamen moviſtis, opes. ——

Of USURY.

Defin. *Uſury of the* Hebrews *is called Biting: And an unlawful gain got by an unlawful mean. It is that cruelty which doth not only gnaw the Debtor to the Bones, but alſo ſucketh out all the Blood and Marrow from him, ingendring Money of Money, contrary to nature, and to the intent for which money was firſt made.*

USury is compared to Fire, which is an active and unſatiable Element, for it burneth and conſumeth all the wood that is laid upon it: So the Uſurer, the more he hath, the more he deſireth, and he is never ſatisfied.

An Uſurer is a filching and corrupt Citizen, that both ſtealeth from his neighbour, and defraudeth himſelf.

The intent of Uſury bewrays the crime.

Uſury is the nurſe of Idleneſs, and Idleneſs the mother of Evils.

Amaſis King of *Egypt*, made a Law, that the Prætor ſhould call every one to account how they lived; and if by Uſury, they ſhould be puniſhed as Malefactors.

There was a Law amongſt the ancient *Grecians* and *Romans*, which forbad all Uſury ſurmounting one peny in the hundred by the year, and they called it *Unciary* Uſury.

This Law was ſince that brought to a half-peny a year among the *Romans*; and not long after Uſury was clean taken away by the Law *Genuntia*, becauſe of uſual ſeditions which roſe through the contempt of Laws concerning Uſury.

Uſury makes the Nobleman ſell his Land, the Lawyer his *Juſtinian*, the Phyſician his *Galen*, the Soldier his Sword, the Merchant his Wares, and the World its Peace.

Money engendreth Money, contrary to nature.

Uſury is an ancient miſchief, and cauſe of much civil diſcord.

A little lewdly come by, is the loſs of a great deal well gotten.

Uſury

Uſury is like a Whirl-pool, that ſwalloweth whatſoever it catcheth. *Crates.*

He that with his Gold begets Gold, becomes a ſlave to his Gold.

Inordinate deſire of wealth is the ſpring of Uſury; and Uſury ſubverteth credit, good name and all other vertues.

Covetouſneſs ſeeketh out Uſury, and Uſury nouriſheth Covetouſneſs.

An Uſurer can learn no truth, becauſe he loatheth the truth.

Uſury taketh away the title of Gentry, becauſe it delighteth in ignobility.

Uſury oftentimes deceives the belly, and altogether lives careleſs of the ſoul's ſafety.

As the greedy Ravens ſeek after carrion for their food; ſo doth the covetous Uſurer hunt after Coin to fill his Coffer. *Philo.*

No kind of people in the world are ſo notorious livers, nor uſe ſo much to falſify their faith in all prrctices, as Uſurers.

Appian, in his firſt Book of Civil Wars, writeth, that by the ancient Law at *Rome*, Uſury was forbidden upon very great pain.

As he which is ſtung with an Aſp dieth ſleeping, ſo ſweetly doth he conſume himſelf, which hath borrowed upon Uſury.

An Uſurer is more dangerous than a Thief. *Cato.*

Uſury is moſt hated of thoſe whom ſhe doth moſt pleaſure.

Uſury maketh thoſe that are free-born, bond-ſlaves. *Publius.*

Uſury is the manifeſt ſign of extreme impudency. *Chryſ.*

To be an Uſurer, is to be a man-ſlayer. *Cato.*

Uſurers were not ſuffered to enter the Temple of ſparing and well-ordering Expence.

The *Egyptians* and *Athenians*, ſeeing the error of covetous Uſury to take footing in their Provinces, by approved judgment concluded, that by no Inſtrument, Plea, Execution, or other means in Law, a body might be detained, the original being for corrupt gain.

In

In *Thebes* it was by ſtreight order forbidden that any man ſhould be put in office, which in ten years before the election had practiſed any unlawful chaffering.

Uſury is the daughter of Avarice and Ambition.

The more wealth that an Uſurer winneth by his extortion, the more doth the ſin of covetouſneſs daily corrupt his conſcience.

The ill-gotten gain, that cometh by Uſury, brings with it contempt, many curſes, and infamy.

He that liveth by the loſs of the poor, meriteth the plague of God for his puniſhment.

——*Turpia lucra*
Fœnoris, & velox inopes uſura trucidat.
Non ſunt facienda mala, ut indè eveniant bona.
Uſura & fœnus una cum infidelitate & bello ex hominum cupiditate manarunt.

Of DECEIT.

Defin. *Deceit or Craft is the exceſs of prudence: It is that which leadeth a man through wilful ignorance, to oppoſe himſelf againſt that which he knoweth to be dutiful and honeſt, cauſing him, under the counterfeit name of prudence, to ſeek to deceive thoſe that will believe him. This vice is the chiefeſt cauſe of ambition and covetouſneſs, which moſt men ſerve in theſe days: But above all things it is an enemy to juſtice, and ſeeketh by all means to overthrow the true effect thereof.*

CRaft moſt commonly is repayed with Craft; and he that thinketh to deceive another is ſometimes deceived himſelf.

The craftier and ſubtiler a man is, the more he is to be ſuſpected and hated; as one that hath loſt all credit or goodneſs. *Cic.*

All knowledge deviating from Juſtice, ought rather to be called Craft than ſcience.

It is more wiſdom ſometimes to diſſemble wrongs, than to revenge them.

The difference between Craft and wilineſs is, the one is in dexterity wit natural, the other is gotten by experience.

A man's look is the gate of his mind, declaring

outwardly the inward Deceit which the heart containeth. *Livius.*

He that never truſteth, is never deceived.

Our negligence maketh ſubtil ſhift preſume, where diligence prevents falſe Deceit.

The Serpent hidden in the graſs, ſtingeth the foot; and a deceitful man, under the ſhew of honeſty, oftimes deceiveth the ſimple.

There is nothing that ſooner deceiveth the mind than vain hope; for whilſt our thoughts feed on it, we ſuddenly and aſſuredly loſe it.

The man moſt deceitful is moſt ſuſpectful.

It many times falls out, that what the heart craftily thinketh, the looks deceitfully betray. *Leo.*

The deceitful are like the Cameleon; apt to all objects, capable of all colours; they cloak Hate with Holineſs, Ambition with good Government, Flattery with Eloquence: But whatſoever they pretend is diſhoneſty.

Deceits are traps to catch the fooliſh in.

When there is a ſhew of ſome likelihood of truth in a lie, then are we ſooneſt deceived by ſubtilty.

Light heads and ſharp wits, are moſt apt to deceive others by falſe tales.

It is a point of diſhoneſty in a man, to make a ſhew of one thing and do another.

The Lawyers call that Covin, when, to deceive another, a man maketh ſemblance of one thing, and yet notwithſtanding doth the clean contrary.

Frederick the Emperor deſired, that his Counſellors would, at the entring in of his Court, lay aſide all Deceit and Diſſembling.

Speech is but a ſhadow of deeds, and there ought to be ſuch an unity, that there be found no difference at all: For it is a great Deceit to ſpeak otherwiſe with our tongue than we mean with our heart. *Pacuvius.*

The Emperor *Pertinax* was ſir-named *Chreſtologus*, that is to ſay, well-ſpeaking, but ill-doing.

Fortune's gifts are mere Deceits. *Sen.*

Wonder not that thou art deceived by a wicked man; rather wonder that thou art not deceived. *Demoſthenes.*

It

It is not Deceit to deceive the deceiver.

Falſhood hath more wit to deviſe than truth. *Plinius.*

He is not worthy to find the truth, that deceitfully ſeeketh her.

It is more impious to be deceitful, than to conceal the truth. *Hier.*

Deceit is a dangerous enemy to truth.

Alexander ſaid to *Antipater*, that outwardly he did wear a white garment, but it was lined with purple.

The deceitful man's ſpeeches may be likened to the Apothecaries painted pots, which carry the inſcription of excellent drugs, but within them there is either nought available, or elſe ſome poiſon contained. *Hier.*

Alexander being counſelled by *Parmenio*, to ſeek the ſubverſion of his enemies by craft and ſubtilty, anſwer'd, that his eſtate would not ſuffer him ſo to do; but if he were *Parmenio*, he would do it.

All Deceits are proper to a baſe and bad mind, but to be deteſted of an honeſt man.

The anſwers of the Oracles were always doubtful and full of Deceit.

He is worthy to be abhorred which beateth his brains to work wickedneſs, and ſeeketh by ſubtilty to bring other men to miſery.

A deceitful man chuſeth hypocriſy and diſſimulation for his companions.

Sic avidis fallax indulget piſcibus hamus:
Callida ſic ſtultas decipit eſca feras.
Grave eſt malum omne quod ſub aſpectu latet.

Of LYING.

Defin. *Lying is a falſe ſignification of ſpeech, with a will to deceive; a ſickneſs of the ſoul, which cannot be cured but by ſhame and reaſon: It is a monſtrous and wicked evil, that filthily profaneth and defileth the tongue of man, which of God is otherwiſe conſecrated, even to the truth, and to the utterance of his praiſe.*

TAke heed of a Liar, for it is time loſt to be led by him; and of a Flatterer, for it is meer deceit to believe him.

Ly-

Lying is a member of injuſtice, turning topſey-turvey all human ſociety, and the amity due unto our neighbour. *Aug.*

As certain it is to find no goodneſs in him that uſeth to lie, as it is ſure to find no evil in him, that telleth truth.

The Liar is double of heart and tongue; for he ſpeaketh one thing, and doth another.

From truth depraved, do ariſe an infinite number of Abſurdities, Hereſies, Schiſms, and Contentions. *Socrat.*

The Thief is better than a man accuſtomed to lie.

In *Almain* a lie hath been always extremely hated, and ſhunned as it were a plague: And Baſtards could never obtain the price of any Occupation whatſoever, nor take degree in Art or Science. *Xen.*

Thou canſt not better reward a Liar, than in not believing what he ſpeaketh. *Ariſt.*

Within thy ſelf, behold well thy ſelf; and to know what thou art, give no credit to other men.

Pope *Alexander* the Sixth, never did what he ſaid; and his ſon *Borgia* never ſaid what he meant to do; pleaſing themſelves in counterfeiting and diſſembling, to deceive and falſify their Faith. *Guic.*

It is the property of a Liar, to put on the countenance of an honeſt man; that ſo by his outward habit he may the more ſubtilly deceive. *Bias.*

Lying is contrary to nature, aided by reaſon, and ſervant or hand-maid to truth.

As the worms do breed moſt gladly in ſoft and ſweet Woods: So the moſt gentle and noble Wits inclined to honour, are ſooneſt deceived by Liars and Flatterers.

Through a Lie *Joſeph* was caſt into Priſon, and St. *Chryſoſtom* ſent into Baniſhment.

All kind of wickedneſs proceedeth from Lying, as all goodneſs doth proceed from truth. *Chilo.*

The *Egyptians* made a Law, that every Liar ſhould be put to death.

The ſhame of a Liar is ever with him.

A Lie is not capable of pardon. *Xen.*

Liars only gain this, that albeit they ſpeak the truth, yet ſhall they never be believed. The

The *Scythians* and *Garamantes* followed the ſame Law, and condemned them to death that prognoſticated any falſe thing to come.

The *Perſians* and *Indians* deprived him of all honour and farther ſpeech that lied.

Cyrus told the King of *Armenia*, that a Lye deſerved no pardon.

The *Parthians* for Lying, became odious to all the world.

There is no difference between a Liar and a Forſwearer: For whomſoever (ſaith *Cicero*) I can get to tell a Lie, I may eaſily intreat to forſwear himſelf.

An honeſt man will not lie, although it be for his profit.

Lying or falſhood in doctrine is moſt pernicious.

He that dares make a Lie to his Father, ſeeking means to deceive him, ſuch an one much more dareth to be bold to do the like to another body.

Liars are the cauſe of all the ſins and crimes in the world. *Epictetus.*

A Liar ought to have a good memory, leſt he be quickly found falſe in his tale. *Pliny.*

It is a double Lie for a man to belie himſelf. *Stob.*

A Lye is the more hateful, becauſe it hath a ſimilitude of truth. *Quintil.*

All Idolatry, Hypocriſy, Superſtition, falſe Weights, falſe Meaſures, and all Cozenages, are called Lying; to the end that by ſo deformed a name we ſhould the rather eſchew them.

Alexander would conſent to nothing but truth, and *Philip*, his Father, to all kind of falſhood.

Old men and Travellers lye by Authority.

It is wickedneſs to conceal the fault of that which a man ſelleth. *Lactan.*

Lying in a Prince is moſt odious. *Hier.*

Si qui ob emolumentum ſuum cupidius aliquid dicere videntur, iis credere non convenit. Falſum maledictum eſt malum mendacium.

Of DRUNKENNESS.

Defin. *Drunkenneſs is that vice which ſtirreth up Luſt, grief, anger, and extremity of love, and extinguiſheth the memory, opinion and underſtanding, making a man twice a child: And all exceſs of drink is Drunkenneſs.*

THE

THE ancient *Romans* would not ſuffer their wives to drink any wine.

The crafty wreſtler (Wine) diſtempereth the wit, weakeneth the feet, and overcometh the vital ſpirits. *Ariſt.*

Wine burns up beauty, and haſtens age.

Exceſs is the work of ſin, and Drunkenneſs the effect of riot. *Solon.*

Thoſe things which are hid in a ſober man's heart, are oft-times revealed by the tongue of a Drunkard.

Drunkenneſs is a bewitching vice, a pleaſant poiſon, and a ſweet ſin. *Aug.*

Drunkenneſs maketh man a beaſt, a ſtrong man weak, and a wiſe man a fool. *Origen.*

Plato bade drunken and angry men to behold themſelves in a glaſs.

The *Scythians* and the *Thracians* contended who ſhould drink moſt.

Argon, the King of *Illyrium*, fell into a ſickneſs of the ſides, called the Pleuriſy, by reaſon of his exceſſive Drinking, and at laſt died thereof.

Sobriety is the ſtrength of the ſoul. *Pyth.*

Where Drunkenneſs is miſtreſs, there ſecrecy beareth no maſtery.

Wine and Women cauſe men to dote; and many times put men of underſtanding to reproof.

Cleo, a woman, was ſo practiſed in Drinking, that ſhe durſt challenge all men or women whatſoever, to try maſteries who could drink moſt, and overcome the reſt.

The Vine bringeth forth three grapes; the firſt of Pleaſure, the ſecond of Drunkenneſs, the third of Sorrow.

Philip King of *Macedon*, making war upon the *Perſians*, underſtood that they were a people which abounded in all manner of delicate wines, and other waſtful expences; whereupon he preſently retired his army, ſaying, it was needleſs to make war upon them, who would ſhortly overthrow themſelves.

Nothing maketh Drunkenneſs to be more abhorred, than the filthy and beaſtly behaviour of thoſe men, whoſe ſtomachs are overcharged with exceſs.

Steel

Steel is the glaſs of beauty, Wine the glaſs of the mind. *Eurip.*

Intemperance is a root proper to every diſeaſe. *Plato.*

Sickneſs is the chaſtiſement of Intemperance. *Seneca.*

A drunken man, like an old man, is twice a child. *Plato.*

Drunkenneſs is nothing elſe but a voluntary madneſs.

The Glutton and the drunkard ſhall be poor.

Wine hath drowned more men than the ſea. *Pub.*

The firſt evil in drunkenneſs is danger to Chaſtity. *Amb.*

The *Lacedæmonians* would often ſhew their Children ſuch as were drunk, to the end they ſhould learn to loath that vice.

Romulus made a Law, that if a woman was found overcome with drink, ſhe ſhould die for her offence; ſuppoſing that this vice was the foundation or beginning of diſhoneſty and whoredom.

Calliſthenes being urg'd by one to drink as others did at *Alexander*'s feaſt, anſwered, that he would not: for, ſaith he, who ſo drinketh to *Alexander*, hath need of *Æſculapius*; meaning a Phyſician.

The Leopard, as many write, cannot be ſo ſoon taken by any thing as by Wine; for being drunk, he falleth into the toils.

Drunkenneſs is attended with many evils; as filthy talk, fornication, wrath, murther, ſwearing, curſing, and ſuch like.

There are two kinds of Drunkenneſs: one kind above the moon is celeſtial drunkenneſs, ſtirred up by drinking of heavenly drink, which maketh us only to conſider things Divine: The reward of vertue is perpetual drunkenneſs. *Muſæus.*

Another kind of Drunkenneſs is under the moon, that is, to be drunk with an exceſs of drinking: which vice ought of all men carefully to be avoided.

Wine is the blood of the earth, and the ſhame of ſuch as abuſe it.

Wine inflameth the liver, rotteth the lungs, dulleth the memory, and breedeth all ſickneſſes.

The

The *Nazarites* abſtained from drinking any Wine or ſtrong Drink.

Quid non ebrietas deſignat? operta recludit;
Spes jubet eſſe ratas; in prælia trudit inermem:
Sollicitis animis onus eximit, ac docet artes.
Fœcundi calices quem non fecêre diſertum?
Contracta quem non in paupertate ſolutum?

Of GLUTTONY.

Defin. *Gluttony or Surfeiting is the ſworn enemy to Temperance, daughter to exceſs and immoderate appetite: ſhe is health's bane, and humility's blemiſh, life's enemy, and the ſoul's everlaſting torment, except there follow a true reſipiſcence, and mercy wipe out the remembrance of ſo great a guilt.*

SUffice nature, but ſurfeit not; ſupply the body's need, but offend not.

Moderate diet is the wiſe man's cognizance, but ſurfeiting Epicuriſm is a fool's chiefeſt glory.

To live well and frugally, is to live temperately, and ſhun ſurfeiting; for there is great difference between living well, and living ſumptuouſly; becauſe the one proceeds of Temperance, Frugality, Diſcipline, and Moderation of the Soul, contented with her own riches; and the other of Intemperance, Luſt, and Contempt of all Order and Mediocrity: but in the end one is followed with ſhame, the other with eternal praiſe and commendation. *Plato.*

It is not the uſe of meat, but the inordinate deſire thereof ought to be blamed. *Aug.*

Continency in meat and drink is the beginning and foundation of skill. *Socrat.*

We cannot uſe our ſpirits well when our Stomachs are ſtuffed with meat: neither muſt we gratify the body and entrails only, but the honeſt joy of the mind. *Cicero.*

The *Hebrews* uſed to eat but once a day, which was at Dinner; and the *Grecians* in like manner had but one meal, and that was at Supper.

Sobriety retaineth that in a wiſe man's thoughts, which a fool without diſcretion hath in his mouth.

The belly is an unthankful beaſt, never requiting the pleaſure done, but craving continually more than it needeth. *Crates.*

When

When we eat we muſt remember we have two gueſts to entertain, the Body and the Soul: whatſoever the Body hath departs away quickly, but what the Soul receiveth abideth for ever.

The wicked man liveth to eat and drink, but the good man eateth and drinketh to live. *Plut.*

A rich man may dine when he liſt, but a poor man when he can get meat. *Diog.*

The belly is the commanding part of the body. *Homer.*

It is a great fault for a man to be ignorant of the meaſure of his own ſtomach. *Senec.*

As meat and drink is food to preſerve the body: ſo is God's Word the nouriſhment for the Soul. *Greg.*

A vertuous Soul hath better taſte of godly Diſcourſes, than the Body hath of well-reliſhed meat.

The firſt draught that a man drinketh ought to be for thirſt, the ſecond for nouriſhment, the third is for pleaſure, and the fourth for madneſs. *Anacharſis.*

Then is the mind moſt apt to comprehend all good reaſon, when the operations of the brain are not hindred by vapours, which exceſs of feeding diſtempers it withal.

King *Cyrus* being asked by *Artabanus* (as he marched one day in War) what he would have bought him for his Supper; Bread, (quoth he) for I hope we ſhall find ſome Fountain to furniſh us with drink.

Wiſdom is hindred through Wine, and underſtanding darkned. *Alphonſ.*

Nothing can be more abject and hurtful, than to live as a ſlave to the pleaſure of the mouth and belly. *Saluſt.*

Diſeaſes gather together within our bodies, which proceed no leſs of being too full than being too empty; and oftentimes a man hath more trouble to digeſt meat, than to get meat.

How hard a matter is it to preach abſtinence to the belly, which hath no ears, and which will take no denial, however the caſe ſtandeth?

By Gluttony more die, than periſh by the Sword.

Gluttony ſtirreth up luſt, anger, and love in extremity, extinguiſhing underſtanding, opinion and memory. *Plat.* Glut-

Gluttony fatteth the body, maketh the mind dull and unapt; nay, which is worſe, undermineth reaſon.

Wine hath as much force as fire: So ſoon as it overtaketh one, it diſpatcheth him; it diſcloſeth the ſecrets of the Soul, and troubleth the whole mind.

Homer proving that the Gods die not, becauſe they eat not, alludeth, that eating and drinking do not only maintain life, but are likewiſe the cauſe of death.

We are ſick of thoſe things wherewith we live: for there is no proper and peculiar ſeed of diſeaſes, but the corruptions of thoſe things within us which we eat, and the faults and errors we commit againſt them. *Plut.*

Socrates inviting certain of his friends to a Feaſt, was reproved for his ſlender proviſion: whereunto he anſwered, If they be vertuous, there is enough; but if they be not, there is too much.

They which are addicted to belly-ſervice, not caring for the food of the mind, may well be compared to Fools, that depend more upon Opinion than Reaſon.

It is an old Proverb, Much Meat, much Malady.

Intemperance is a root proper to every diſeaſe.

He that too much pampereth himſelf, is a grievous enemy to his own body.

Veſſels being more fully fraught, than they are able to carry, do ſink; ſo fareth it with ſuch as eat and drink too much.

By ſurfeit many periſh; but he that dieteth himſelf prolongeth his life.

Exceſs came from *Aſia* to *Rome*: Ambition came from *Rome* to all the World.

Gluttony cauſeth innumerable maladies, and ſhortens man's life. *Horace.*

Surfeiting is the readieſt means to procure ſickneſs; and ſickneſs is the chaſtiſement of intemperate diet.

Gorgias being demanded how he attained to the number of an hundred and eight years, anſwered, By never having eaten or drunken any thing through pleaſure.

Omne

Omne nocet nimium, mediocriter omne gerendum.
Tantum cibi & potionis adhibendum eſt, ut reficiantur vires, non opprimantur. Cicero.

Of CONCUPISCENCE.

Defin. *Concupiſcence or luſt is a deſire againſt reaſon, a furious and unbridled appetite, which killeth all good motions in man's mind, and leaveth no place for vertue.*

LUſt is a pleaſure bought with pain, a delight hatcht with diſquiet, a content paſſed with fear, and a ſin finiſhed with ſorrow. *Demonax.*

Luſt by continuance groweth into impudency.

Shame and Infamy wait continually at the heels of unbridled Luſt.

Luſt is an enemy to the purſe, a foe to the perſon, a canker to the mind, a corroſive to the conſcience, a weakner of the wit, a beſotter of the ſenſes, and, finally, a mortal bane to all the body; ſo that thou ſhalt find pleaſure is the path-way to perdition, and luſting love the load-ſtone to ruth and ruin. *Pliny.*

Luſt in age is loathſome, in youth exceſs; howſoever it is the fruit of idleneſs.

Luſt enforceth us to covet beyond our power, to act beyond our nature, and to die before our time.

Senſual Vice hath theſe three Companions: the firſt Blindneſs of underſtanding, the ſecond hardneſs of Heart, the third Want of grace.

Draco wrote ſuch laws againſt Incontinency, that he is ſaid not to have writ them with ink, but rather to have ſigned them with blood.

The channels, which rivers long time have maintained, are hardly reſtrained from their courſe; and luſt wherein we have been long plunged, is hardly purged.

Such things as maintain us in evil, or change our goodneſs to wickedneſs, are either nouriſhed or begun by Luſt.

Pleaſure is the end of ſuperfluity. *Plato.*

Adultery is called the injury of nature.

Concupiſcence is inſeparably accompanied with the troubling of all order, with impudency, unſeemlineſs, ſloth and diſſoluteneſs. *Plato.*

Our tongues moſt willingly talk of thoſe things which our hearts moſt deſire.

Chaſtity is a puniſhment to the incontinent, and labour to the ſlothful. *Sen.*

Adultery deſireth no procreation, but pleaſure. *Anſelm.*

Luſt maketh a man to have neither care of his own good name, nor conſideration of the ſhame which his poſterity ſhall poſſeſs by his evil living.

This monſtrous ſin altereth, mareth, and drieth the body, weakning all the joints and members, making the face bubbled and yellow, ſhortning life, diminiſhing memory, underſtanding, and the very heart.

Adultery is unlawful Matrimony.

Adultery is hated even amongſt beaſts.

Luſt is a ſtrong tower of miſchief, and hath in it many defenders; as needleſs anger, paleneſs, diſcord, love, and longing. *Diog.*

Concupiſcence doth injure, profane and defile the holineſs of the ſoul.

The *Corinthians* for their incontinency have been evil ſpoken of; for they were ſo unchaſt, that they proſtrated their own daughters to enrich themſelves. Hence came the Proverb, It is not fit for every man to go to *Corinth:* for they paid well for their pleaſure.

The *Babylonians*, *Tyrrhenians*, and *Meſſalians*, were greatly ſpotted with this vice, abuſing their bodies in ſuch monſtrous ſort, that they were reputed to live rather like beaſts than Men.

Meretrix non diſſimilis mari; quod dat, devorat: nunquam abundat.

Hoc unum in ore perpetuo habent meretrices, Da mihi, atque Affer mihi.

Of SLOTH.

Defin. *Sloth is a fear to endure labour, a deſiſting from the neceſſary actions both of body and mind: it is the ſink which receiveth all the filthy channels of vice, and with that poiſonous air infecteth and ſpoileth the ſoul.*

A Man being idle hath his mind apt to all uncleanneſs; and when the mind is void of exerciſe, the man is void of honeſty.

Sloth

Sloth riſeth ſometimes of too much abundance.

Proſperity engendreth ſloth.

Sloth turneth the edge of wit, but ſtudy ſharpeneth the memory.

That which is moſt noble by nature, is made moſt vile by negligence. *Ariſt.*

Idleneſs is the only nurſe and nouriſher of ſenſual appetites, and the ſole maintainer of youthful affections.

Travel is a work that continueth after death.

Be doing always ſomewhat, that the devil find thee not idle. *Hieron.*

Idleneſs is the ſepulchre of a living man.

Sloth is the devil's cuſhion or pillow. *Origen.*

Idleneſs teacheth much wickedneſs. *Eur.*

They that do nothing, learn to do ill. *Cic.*

Idleneſs infecteth the mind with many miſchiefs.

Idleneſs is againſt nature. *Cicero.*

The ſlothful man ſleepeth in his own want. *Cicero.*

It is hard for him that will not labour to excel in any Art.

Idleneſs is the enemy of vertue, and the very train of all wickedneſs.

Sloth loſeth time, dulleth the underſtanding, nouriſheth humours, choaketh the brain, hinders thrift, and diſpleaſeth God. *Galen.*

Sloth is the mother of poverty. *Sen.*

The ſluggard being neſtled in ignorance, ſooneſt falleth into Atheiſm.

The man that paſſeth his Life ſlothfully without profit, ought to loſe it without pity.

Idleneſs maketh of men women, of women beaſts, of beaſts monſters. *Homer.*

Study begetteth ſtudy, and ſloth increaſeth ſloth. *Ambr.*

Pythagoras gave his diſciples this Precept, Take good heed that thou ſit not upon a Buſhel; meaning, that idleneſs ought eſpecially to be eſchewed.

Luſt is quenched by labour, and kindled through idleneſs.

The idle heart is moved with no prayers. *Curtius.*

The rich man, if he wax idle, will be quickly poor.

Idleneſs is ſecurity, and labour is care.

In doing nothing men learn to do ill. *Columella.*

That kind of contemplation, tending to ſolitarineſs, is but a glorious title to idleneſs. *S. P. S.*

Sloth is a fear of labour to enſue.

It is not for a man of authority to ſleep a whole night. *Hom.*

In idleneſs beware of idleneſs.

Sloth is the Step-mother of Wiſdom and Science. *Anacharſis.*

Men are born to good works; whereof our ſoul may ſerve for a ſufficient and invincible proof, ſeeing it is never ſtill, but in continual motion and action. *Cicero.*

Idleneſs decayeth the health of the body; and no man ought to hide his life. *Plut.*

Where nature hath been friendly, there is a certain vain opinion which cauſeth ſlothfulneſs. *Plato.*

The Bees can abide no Drones among them; but as ſoon as any begin to be idle, they kill them. *Plato.*

The wiſe man's idleneſs is continual labour. *Bern.*

Carthage was overcome, and *Rome* by Idleneſs came to ruïn. *Aug.*

——— *Vanam ſemper dant otia mentem.*

Ignavia vitium eſt animoſæ partis, quæ conſternitur periculis, præſertim mortis. Ariſt.

Otium ſummopere fugiendum eſt, quia multorum malorum cauſa eſt.

Otium moderatum corpori & animo prodeſt, immoderatum vero nocet.

Of PRESUMPTION.

Defin. *Preſumption is a violent paſſion of the will, and an utter foe to prudence: it is that affection which thruſteth and expoſeth the body to dangers, preſuming only upon vain hope and imagination, without either ground or reaſon.*

HE that vaunteth of victory before he hath won the field, may be counted more fooliſh than valiant. *Bias.*

Vain

Vain and light men love commonly that which is forbidden by reaſon, and love nothing more than to follow their ſenſual appetites.

He that preſumeth of his own ſtrength is ſoon overcome. *Aug.*

A fault wilfully committed ought not to be forgiven.

To fly from that we ſhould follow, is to follow our own deſtruction.

Hardineſs without fear is the ſiſter of folly.

Preſumption is the mother of all vices, and is like unto a great fire, which maketh every one to retire back. *Aug.*

It is a great preſumption to look for reverence of our elders, and to enjoin our betters ſilence. *Greg.*

To preſumption belongeth correction, to correction amendment, and to amendment reward. *Ber.*

There is more hope of a Fool than of him that is wiſe in his own conceit. *Solon.*

Take heed of raſhneſs in reſolution, and cruelty in conqueſt; for the one is wilful, and the other wicked; and as the firſt wants it, ſo the other ſhews as little grace; whoſe fruits are pernicious to reaſon, and torment to the conſcience.

He that preſumes on that he knows not, may loſe an honour for an humour. *Curtius.*

Preſumptuous attempts bring bad ends.

A feſtered ſore muſt have a ſearching ſalve, and a ſhameleſs ſmile an open frown.

It is an impudent and preſumptuous part, to commit any thing to the judgment of him that wanteth knowledge.

Ill ſucceſs comes of raſh beginnings.

He that ſpeaks of high things, having no experience of them, is like unto a blind man that would lead and teach him the way which ſeeth better than himſelf. *Bion.*

It is a troubleſome, dangerous, inſolent and proud enterprize, for a man to take upon him with a Pen to govern a Common-weal, and with a Prince to reaſon of his life.

He is not wiſe, but arrogant, that dares preſume unasked to give a Prince counſel.

He that preſumeth to underſtand every thing, is thought to be ignorant in all things.

Every man preſumeth on his own fancy, which maketh divers to leap ſhort through want of good riſing, and many ſhoot over for want of true aim.

He is very obſtinate whom neither reaſon nor experience can perſuade. *Chilo.*

Aſpiring thoughts as they are lofty, ſo are they perillous.

To ſtrain farther than the ſleeve will ſtretch, maketh the arm bare: and to skip beyond a man's skill, is to leap, but not to know where to light.

The man that preſumes to be wiſe, let him not contend with him that is inflamed with wrath: for if he fail to follow counſel herein, he ſhall either have his head broken by the furious, or his heart galled by the detractor.

Where men do all that they will, they indeed preſume to do that which they ſhould not. *Cicero.*

Preſumption is the chief ground and cauſe of all variance, hatred and miſchief.

Among the ambitious men of the world preſumption is a fury, and a continual tempter.

The occaſion why Leven was forbidden unto the *Jews* at the Feaſt of *Eaſter*, was, to teach them to have a great care to keep themſelves from Preſumption, into which they fell that held any good opinions of their own ſelves, and puffed themſelves up therewith, as the dough is puffed with the Leven. *Philo.*

Men ought not to defer the amendment of their life to the laſt hour, becauſe the thief was ſaved: for, as that was a precedent, that none ſhould deſpair; ſo was it but one example, becauſe none ſhould preſume.

He is too much preſumptuous that ſtriveth to go where another hath fallen; and too much unbridled that ſearcheth not at all when others have periſhed before him.

Let him that thinketh he ſtandeth take heed leſt he fall.

Nulla præſumptio pernicioſior quam de propria juſtitia aut ſcientia ſuperbire. O ſuperba præſumptio! O præſumptuoſa ſuperbia! Aug.

Cùm non ſit noſtrum quod ſumus, quomodo noſtrum eſt quod habemus?

Stultitiæ genus eſt, ut cùm aliis debeas vitæ beneficium, tibi adſcribas ornamenta virtutum.

Of TREASON.

Defin. *Treaſon is that damned vice, hated of God and Man, wherewith perjured perſons being bewitched, fear not to betray themſelves, ſo they may either betray others or their Country: it is the breach of faith and loyalty with God, their Governors, and Country.*

THey are deceived that look for any reward for treaſon. *Curtius.*

The conflict with Traitors is more dangerous than with open enemies. *Livius.*

Traitors are like Moths, which eat the cloth in which they were bred; like Vipers, that gnaw the bowels where they were born; like worms, which conſume the wood in which they were ingendered. *Ageſil.*

Treachery hath always a more glozing ſhew than the Truth; and Flattery diſplays a braver Flag than Faith.

No place is ſafe enough for a Traytor. *Amb.*

Once a Traytor, and never after truſted. *Liv.*

Who will not, with *Antigonus*, make much of a Traytor, going about to pleaſure him? but having his purpoſe, who will not hate him to death?

Such as are Traytors to their Prince, and perjured to God, deſerve no credit with men.

Treachery ought not to be concealed, and friends have no privilege to be falſe.

Such as covet moſt bitterly to betray, firſt ſeek moſt ſweetly to intrap. *Philip.*

Traytors leave no practice undone, not becauſe they will not, but becauſe they dare not.

Victory is not ſo earneſtly to be ſought, as Treaſon to be ſhunned.

A good warriour ought to commit the fortune of his war to the truſt of his own vertue, not to the impiety and treaſon of his enemies.

Many men love the treaſon, though they hate the Traytor.

Many conſpire valiantly, but end wretchedly.

Traytors have continual Fear for their Bedfellow, Care for their Companion, and the Sting of Conſcience for their Torment. *Men.*

A light head, an ambitious deſire, a corrupt conſcience, and ill counſel, ſoon make a Traytor.

Where the people's affection is aſſured, the Traytor's purpoſe is prevented. *Bias.*

There are many Traytors in Commonweals, whom it is better to forbear, than to provoke.

Of raſh hopes proceed perilous ends, and of execrable treaſons, damnable ſucceſs.

Traytors about the Thrones of Princes, are like Wolves about the Folds of Sheep.

One ſcabbed ſheep will infect a whole flock, and one Traytor ſubvert the whole Monarchy.

He is worthily hated of all men, that beareth not a faithful heart to his Country.

No wiſe man at any time will truſt a Traytor. *Tully.*

Nè in colloquiis de prætextu pacis proditiones urbium tententur, fiantque interlocutores, maximè cavendum eſt.

Proditores urbium ſæpe nè ipſi quidem proditionem evadunt, ſed ab hoſte trucidantur.

Of DESPERATION.

Defin. *Deſperation is a ſorrowfulneſs without all hope of better fortune, a vice which falſly ſhadoweth it ſelf under the title of Fortitude and Valour, and tickling the vain humours of the vain-glorious, carries them to ignoble and indifferent actions, to the utter loſs of their ſouls and bodies.*

DEſperation is a double ſin, and final impenitence hath no remiſſion.

It is better to be called a daſtardly Coward, than a deſperate Caitiff.

Let no man deſpair of grace, although he repent in his latter age: For God judgeth of man's end, and not of his life paſt. *Ber.* De-

Deſperation ſpringeth from the ignorance of God. *Aug.*

It is better to prolong our life in miſery, than to haſten our own death without hope of mercy. *Lactantius.*

Love wanting its deſire, makes the mind deſperate: and fixed fancy bereft of love turneth into fury.

There is no offence ſo great, but mercy may pardon: neither is there any thing ſo deſperate which time cannot cure.

Deſpair is the fruit of impatience.

The fear of inevitable puniſhment is the cauſe of Deſperation. *Stob.*

Nothing doth more torment a man, than forſaking hope. *Quint.*

Let no man deſpair of that thing to be effected, which hath been done already.

Extreme fear and danger make cowards deſperately adventurous; and what perſuaſion could not make conſtant, miſery hath made deſperate.

Reſolution is grounded on honour, deſperateneſs on danger.

Fortune deſperately attained, is as deſperately loſt: and deſpair ſuddenly entertained, is a token of a wretched conſcience.

Deſpair comes of the feebleneſs of courage, and the lack of wit.

To him that is ſubject to paſſion, deſpair is ever attendant.

He that is deſperately inclined to his own will, is ever moſt near to the wrath of God.

Deſpair leadeth damnation in chains, and violence lays claim to the wrath of God. *Ber.*

Deſpair and revenge deprive men of the mercy of God, and clean blot out the memory of their former good deeds.

Of all the perturbations of man's mind, Deſpair is the moſt pernicious. *Livius.*

Many, reading *Plato* his Book of the Immortality of the Soul, have laid violent hands upon themſelves.

He that through the burthen of his ſins breaks forth into Deſperation, wilfully refuſeth the mercy of the Almighty.

When hope leaveth a man, fear beginneth to conquer him. *Plato.*

The ſoul's firſt comfort is to avoid the fault; the next, not to deſpair of pardon.

Deſperation is a certain death. *Aug.*

As he which without licence breaketh a Priſon, procureth his own death; ſo in the world to come ſhall he be perpetually puniſhed, which, contrary to the will of God, will ſet his ſoul at liberty. *Plato.*

Vincitur haud gratis jugulo qui provocat hoſtem.
Qui nil poteſt ſperare, deſperet nihil.
Non eſt deſperandum in adverſis.
Non læta extollant animum, nec triſtia frangant.

Of HERESIES and HERETICKS.

Defin. *Hereſy is a wilful and obſtinate opinion grounded in the mind, the ſiſter of ignorance, a profeſſed enemy to all truth, preſumptuouſly oppoſing it ſelf againſt the Principles of Faith and true Religion.*

AFter the Aſcenſion of Chriſt into Heaven, divers, by the inſtigation of the Devil, did, as *Simon* the *Samaritan* and others, who ſought to ſeduce the people from the true faith they embraced, teaching and preaching Hereſies. *Juſtin.*

Hereſy ſtreweth the plain and open way of truth with thorns and brambles.

If we follow our own imaginations, neglecting the truth, we renounce our ſalvation, and yield our ſelves ſubjects to Satan.

Antioch was never without Hereticks: And within the ſeventh Year of *Julius*, the greater part thereof was conſumed with fire from Heaven, the other deſtroyed by an Earthquake.

Neſtorius denied *Mary* to be the mother of Chriſt; after he was baniſhed, his tongue was eaten up with worms, and he died miſerably. *Evag.*

They, which through the dimneſs of their mind, and want of underſtanding, do contemn the true and living God, do pleaſe themſelves with all manner of peſtilent errors. *Amb.*

Some not conſidering that clear and heavenly light which cometh from God, do fall into the gulf, and ſink

ſink to the bottom of that moſt foul and filthy puddle of all falſe Opinions, Errors, Hereſies, and worſhipping of falſe gods. *Amb.*

An Heretick doth corrupt the ſincerity of the Faith and Doctrine of the Apoſtles. *Aug.*

A Schiſmatick, although he ſin not at all againſt the pure Doctrine and ſincere Faith, yet he raſhly ſeparateth himſelf from the Church, breaking the bond of unity. *Aug.*

If Cockle appear in the Church, yet ought neither our faith nor charity be letted; we muſt rather learn to be good Corn. *Cyp.*

While ſome men always take to themſelves a farther dominion than peaceable juſtice requireth, they periſh from the Church: And while they proudly lift up themſelves, blinded with their own preſumption, they are bereft of the light of the truth. *Greg.*

The Church oft placed amidſt much Chaff and Cockle, ſuffereth many things: and yet whatſoever is either contrary to faith or good life ſhe alloweth not, neither holds ſhe her peace, neither doth ſhe it.

De nucleo olivæ, intus optimæ & ſuaviſſimæ, ventoſa & vana caprificus exſurgit: ita & hæreſes de noſtra fructificaverunt religione, degeneres à veritatis grano, mendaces & ſylveſtres. Tertul.

Omnia hæreticorum dogmata inter Ariſtotelis & Chryſippi *ſpineta ſedem ſibi & requiem repererunt.* Hieronymus.

Of DEVILS.

Defin. *Devils are our tempters to ſin, blaſphemy, and all other evils: They that ſtand in fear of God, take pleaſure in that which diſpleaſeth them.*

THE Devil labours to deceive man, and greatly envies that any ſhould be ſaved.

Satan uſeth great cunning to draw men from Chriſt; and he is undone for ever, that is deceived by him.

Through the envy of the Devil, ſin entred into the world.

The Devil was the firſt author of lying, the firſt beginner of all ſubtil deceits, and the chief delighter in all ſin and wickedneſs. *Philo.*

The Devils, not able to oppoſe God in himſelf, aſſault him in his members. *Aug.*

The Devil entangleth Youth with beauty, the Uſurer with gold, the Ambitious with ſmooth looks, the Learned by falſe doctrine.

The Devils oft-times ſpeak truth in Oracles, to the intent they might ſhadow their falſhoods the more cunningly. *Lactan.*

The Devils (as being immortal ſpirits, and exerciſed in much knowledge) ſeem to work many things, which in truth are no miracles, but mere works of nature.

All the great power of Devils proceedeth from the juſt indignation of God, who by ſuch whips chaſtiſeth the wicked, and exerciſeth the good.

The power of God, and not the Devil, is to be feared. *Greg.*

The inviſible enemy is overcome by faith.

The Devils have will to hurt, but they want power. *Auguſt.*

The Devil is overcome by humility.

The Devil is ſtrong againſt thoſe that entertain him, but weak againſt thoſe that reſiſt him. *Aug.*

He that giveth his word to the Devil, breaketh his bond with God. *Luther.*

The Devil, Temptation, and Sin, were the occaſion of man's fall.

The Devil in the laſt day ſhall riſe againſt us in condemnation, for that he hath been more careful to get ſouls than we to ſave them. *Bern.*

The Devil doth eaſily hit with his arrows the proud man of this world, but the humble he miſſeth.

The archer ſooner doth hit a great mark than a little one. *Amb.*

The Devil ceaſeth to tempt them whom he hath already won.

The Devil though he ſeeth not our thoughts, yet by outward ſigns he many times doth know them, as by our words.

The Devil is the father of Lies, and the chief author of all deceit.

The

The Devil tempteth the righteous one way, and the wicked another way. *Greg.*

The Devil preſents before us many vain delights, to the intent he might the better keep our mind from godly meditation.

What ſin ſoever hath been by man at any time committed, was firſt by the Devil invented.

The Devil firſt accuſeth us of our evil words, next of our evil works, laſtly of our evil thoughts. *Greg.*

Chriſtus Leo, dicitur, propter fortitudinem ; Agnus propter innocentiam : Leo quod invictus ; Agnus, quia manſuetus. Ipſe Agnus occaſu vicit Leonem, qui circumit quærens quem devoret. Diabolus Leo dictus feritate non virtute. Aug.

Of HELL.

Defin. *Hell is in all things contrary to Heaven : It is a place of torment, miſery and deſolation ; where the wicked ſhall endure the endleſs Judgment of pain for their offences.*

Zeno the Stoick taught, That the places of the Reprobates were ſeparate from the righteous ; the one being pleaſant and delectable, the other darkſome and damnable.

Hell is the hold of horror, diſtreſs and miſery, the cell of torment, grief and vexation.

The loſs of Heaven is to the damned more grievous than the torment of Hell. *Chryſ.*

Hell is the land of darkneſs.

Woe be to him that by experience knoweth there is a Hell. *Chryſ.*

Hell is the place of puniſhment, which God hath reſerved for the Reprobates.

In Hell is no order, but a heap and chaos of confuſion.

The wretches in Hell have an end without end, a death without death, a defect without defect : for their death liveth continually, and the end beginneth always, and the defect can never fail.

Hell is every where, whore Heaven is not.

The torture of a bad conſcience, is the Hell of a living ſoul. *Calvin.*

Good

Good men have their Hell in this world, that they may know there is a Heaven after death, to reward the vertuous: And wicked men eſcape torments in this world, becauſe they ſhall find there is a judgment to come, wherein the wicked ſhall have puniſhment according to the number of their offences. *Lactantius.*

They that believe in Chriſt, have already overcome ſin and Hell.

To them that are enamoured of the world, the remembrance of Hell is bitter.

The image of our ſins repreſents unto us the picture of Hell.

Hell, like death, is moſt uncertain, and a place of puniſhment moſt aſſured.

Hell is compared to the Labyrinth which *Dædalus* made, whoſe entrance is eaſy, but being once in, it is not poſſible to return.

He that tempteth Chriſt, will never ſpare men. *Bernard.*

If thy mind be not moved with the fire of Heaven, take heed leſt thy ſoul feel the flames of Hell.

Hell, though never ſo private, yet in the end it will be moſt publick.

Envy is a picture, or reſemblance of Hell.

Death holdeth his Standard in Hell, which is called the Land of death.

Infernus locus eſt ſine menſura, profunditas ſine fundo, plenus ardoris incomparabilis, plenus fœtoris intolerabilis; ibi miſeriæ, ibi tenebræ, ibi horror æternus, ibi nulla ſpes boni, nulla deſperatio mali.

Inferni pœna æterna eſt.

Horaque erit tantis ultima nulla malis. Ovid.

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FINIS.

A

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OF ALL THE

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